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शास्त्रीयग्रन्थमाला - 2

निगमज्ञानदेशिकविरचितः

शिवज्ञानबोधोपन्यासः

सम्पादकः

टी. गणेशन्

राष्ट्रियसंस्कृतसंस्थानम्

मानितविश्वविद्यालयः

नवदेहली

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शास्त्रीयग्रन्थमाला - 2

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नवदेहली

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लोकप्रियशास्त्रीयग्रन्थमाला - 2

निगमज्ञानदेशिकविरचितः

शिवज्ञानबोधोपन्यासः

ŚIVAJÑĀNABODHOPANYĀSAḤ

A commentary on the Śivajñānabodha
by
Nigamajñānadeśika

Critically edited with
Translation and notes

T. GANESAN

Rashtriya Sanskrit Sansthan
Deemed University
New Delhi

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पुरोवाक्

विदितमेवैतद् विदुषां यच्छैवधर्मदर्शनतन्त्रपरम्परा विशिष्य विकासमापेदिरे शारददेशाभिधाने कामप्यभिख्यां प्राप्तवत्सु कश्मीरेषु। परन्तु दक्षिणापथे विशेषत: कर्णाटदेशेषु तमिलप्रदेशेषु चापि अनितरसाधारणं महिमानं भजन्ति शैवसम्प्रदाया:। अथ पुरस्कुर्महे तत्सम्बद्धं शिवबोधोपन्यासम्।

शैवसिद्धान्तप्रतिपादनपरं **शिवज्ञानबोधा**भिधं ग्रन्थरत्नमिदं स्वल्पाकारमपि सत् महद्गाम्भीर्योपेतं तत्त्वजिज्ञासूनां कृतेऽतीवोपादेयं चाऽस्ति। निगमागमोभयपरम्परायां ऋतप्रज्ञैर्महर्षिभिर्भगवत: पशुपतेर्महिमातिशायित्वं पौन:पुन्येन प्रत्यपादि। निबिडाज्ञानध्वान्तकज्जलकलङ्कितो जीव: पारमार्थ्येनाऽऽत्मस्वरूपमजानन् नानायोनिषु संसृतिमापद्यते। शिवतत्त्वप्रकाशेनैव तस्यात्मलोकावरणस्य भङ्गो जायते शिवस्वरूपबोधरोधकं मलञ्चापनीयते। इमामेव प्रक्रियां ग्रन्थकृदभिप्रेयते। कार्यरूपस्याखिलजगत: सर्गपालनविसर्गा: शिवायत्ता एव। अत: स एवाखिलप्रपञ्चस्य मूलम्। तेन सर्गादिकार्योपक्रमे स्वाभिन्नाया: स्वशक्त्या 'आज्ञा'-पदवाच्याया: साहाय्यमादीयते। स्वानुग्रहेणात्तसत्ताकादस्माज्जगत: पृथगपि सन् शिव: निजव्याप्तिसामर्थ्येनाऽस्मादनन्य:। अस्माद्धेतोरस्मिन् ग्रन्थे शिवजगतोर्मध्ये भेदाभेदरूप: सम्बन्ध: विशदं स्फुटीकृत:। प्रपञ्चशिवयोर्वेत्ता आत्मा तयो: पृथक्। लोकायतमतसम्मतस्य देहाद्यभिन्नस्य सौगताभिमतस्य क्षणिकचैतन्यपरम्पराप्रवाहलक्षणस्य चात्मनो निषेधपुरस्सरमिन्द्रियाद्यधिष्ठातृत्वेनाऽऽत्मतत्त्वं ग्रन्थकृतोऽभिमतम्। शिव एव समेषां संसारिणां मलाक्रान्त्यभिभूतानां जीवानां कर्मणां स्वोपस्थितिमात्रेणैव प्रेरयिता। याथार्थ्येन स एव प्रकृष्टात्मोपकारकत्वेनोररीकृत:। कखगादिकृत्स्नवर्णसमवाये यथाऽवर्णतस्तथा शिवो जगत: प्रत्येकं वस्तुषु व्याप्त: सन् सुखदु:खाद्यैर्जागतिकभावैरपरामृष्ट: सर्वथा स्वतन्त्र:। गुरुकृपाकटाक्षभाजनेन मुमुक्षुणा शिष्येण पञ्चाक्षरमन्त्राभ्यासजन्यपुण्यपरिपाकेनाव्यभिचारिण्या भक्त्या

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च, शिवालयेषु सश्रद्धं परिचर्यां समाचरता इष्टचरणैकशरणेषु भवभक्तेषु रतिं पुष्णता भगवता शिवेन सह तादात्म्यममनुभूयते। इयमवस्थैव मोक्षपदाभिधेया।

यतोऽस्मिन्ग्रन्थे अनुष्टुप्छन्दोनिबद्धानि द्वादश पद्यान्येव विद्यन्तेऽतोऽस्य राद्धान्तानां व्याकोशायापेक्ष्यते काचिट्टीकेत्यभिलक्ष्यैवाटीकिता **'शिवज्ञान-बोधोपन्यास'** इति नामधेया विद्वद्गोष्ठीषु दृष्टप्रचारा कृताविचारा च टीका निगमज्ञानदेशिकेन। अतिसरलया संस्कृत्रिमया गिरा सन्दृब्धेयं टीका शैवसिद्धान्ताधिगमपरायणानाम् अनुसन्धातृणां च कृते महत्युपकारिका तथा च मूलाभिप्रायाभिव्यञ्जने शक्यतेतराम्।

अस्य ग्रन्थस्य प्रकाशनेन तन्त्रसाधनापरम्पराया विच्छिन्ना कापि शृङ्खलाऽविच्छेदं यास्तीत्याशास्महे।

–राधावल्लभत्रिपाठी

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PREFACE

Śivajñānabodha has come to stay as the basic text of *the Śaivasiddhānta* system that is practised now in Tamilnadu. Though there are independent *śaiva* texts in Tamil such as *Ñāṉāmirtam* which were written in the 12th century (before *Meykaṇṭār*) that expound the doctrines of the *Śaivāgama*-s the *Śaivasiddhānta* school of religion and philosophy that is now in vogue can be called the *Śivajñānabodha* school. For, the entire range of texts is based on the *Śivajñānabodha* (in Tamil) which is considered to have been composed by *Meykaṇṭār* in the middle of the 12th century, A.D. According to tradition and as expressed by all the commentators *Meykaṇṭār* has given the Tamil version from the Sanskrit original which, again, is held to be part of the *Rauravāgama*.

As such the Sanskrit text which has quite a few important commentaries (the earliest one that has come down to us dates from the 15th century) has not been fully studied and much less interpreted. This is the first time that a critical edition of a hitherto unpublished commentary on *Śivajñānabodha* is being published. The commentator *Nigamajñānadeśika* is an important author of the 16th century and he has contributed a lot for the propagation of *Śaivasiddhānta* and for the elucidation of philosophical points. His only other work that has been critically edited and published with a French translation is the *Śaivāgamaparibhāṣāmañjarī* (Publications de l'Institut Français d'Indologie, nº 60, 1977). One may profitably refer to the above publication for a list of his Sanskrit works (as he has composed texts in Tamil as well) and for a brief discussion about his date and spiritual lineage.

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Another luminary in the firmament of *Śaivasiddhānta* is *Śivāgrayogin* who is a contemporary of *Nigamajñāna*; he is relatively well-known through his commentaries (*Laghuṭīkā*[1], *Saṃgrahabhāṣya* and *Bṛhaṭṭīkā*) on the *Śivajñānabodha* and a manual on *the śaiva* monastic rites (*Śaivasaṃnyāsapaddhati*). But *Nigamajñāna* is not so well known as most of his works have not been published. The present critical edition and translation of the *Śaivajñānabodhopanyāsa* will, I hope, fulfill such a need in a small way by introducing him to the scholarly world. If his other works are also taken for critical edition based on the manuscripts of which many are housed in the collections of the French Institute, Pondicherry and elsewhere it will certainly help in tracing the History and Development of *Śaivasiddhānta* in Tamilnadu in the late medieval period (approximately from 1500-1800 A.D.)

Now it is my duty to convey my sincere thanks to all those who have helped me in one way or the other for the completion of this work. It was late lamented Sri. V.Varadachari who suggested me to take up some of the hitherto unpublished *Śaivasiddhānta* texts from the manuscript collections of the French Institute for critically editing. Sri. R. Subramanian who passed away a few years ago was more than a friend to me and I have gained much from discussing with him. The late Sri. K. Ramachandra Sarma who worked as senior pandit in the Adyar Library and Research Centre, Chennai for many decades has taught me a lot and encouraged me much in my researches. I express my respects to their memory. My humble respects to the Gurumahasannidhanam of Thiruvavaduthurai Math, Thiruvavaduthurai for his blessings and encouragements. Sri. P.T.G. Sampatkumar who is now at the Rashtriya Sanskrit Vidyapeetha, Tirupati has helped me by collating and reading through the Telugu manuscript

1. *Śivajṭānabodhaḥ: Śivajṭānabodha with the laghuṭīkā of ṛivāgrayogī*, critically edited and translated by T. Ganesan, pub. Sri Aghorasivacharya Trust, Chennai, 2003.

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of the text from Thanjavur and I express my sincere thanks to him. I also thank the authorities of the Tanjore Maharaja Serfoji's Sarasvati Mahal Library, Thanjavur and the Government Oriental Manuscripts Library, Chennai for allowing me access to the manuscripts.

This work is part of my research theme " History of *Śaivasiddhānta* in Tamilnadu" at the French Institute, Pondicherry. I also sincerely thank Sri. Kutumba Sastri, Vice-Chancellor, Rashtriya Samskrit Samsthan, New Delhi for having accepted this text for publication in the series of the Rashtriya Samskrit Samsthan. I sincerely thank Dr. M. Narasimhachari, retired professor of Vaishnavism, University of Madras for having gone through the text of the translation and for his valuable suggestions and corrections.

I also sincerely thank Prof. Radhavallabh Tripathi, the present Vice-Chancellor, Rashtriya Sanskrit Sansthan, New Delhi for having published this book in its series.

Finally I express my gratitude to all those who wished to see that this text is published soon.

Vijayadasami, 2009

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INTRODUCTION

Śivajñānabodha is the text that imparts (*bodha*) the knowledge (*jñāna*) of Śiva, the supreme and highest Reality. Therefore by studying the text and practising the required spiritual disciplines [as enunciated in the text] one is supposed to attain to that Reality. Thus the text is both a philosophical treatise and a guide for spiritual discipline.

The text consists of 12 verses composed in *anuṣṭubh* metre. According to most of the commentators this text is part of the *Rauravāgama* which is one of the 28 *mūlāgama*-s of the *Śaivasiddhānta* system. But the published text[1] (in 3 volumes) of this *Āgama* does not contain this text. Apart from the *Śaivasiddhānta* theologians we have the evidence of *Appayadīkūita* (circa. 16th century) who cites in his commentary called *Śivārkamaṇidīpikā* on the *Śrīkaṇṭhabhāṣya* on the *Brahmasūtra* II.i.16 the second *sūtra* of the *Śivajñānabodha* and calls it Āgama. The third volume of the *Rauravāgama* in its 58th chapter refers to a *Śivajñānabodhaśāstra* to be taught to the disciple as part of *jñānadīkṣā*[2].

To briefly outline the points discussed in this text in the form of a free translation: *Śiva* is the supreme Creator, Protector and Destroyer of the universe which is an effect; He absorbs the already existing universe and then creates it and hence this universe has *Śiva* as its source.

Śiva performs all His acts-creation, etc.-in close association with His Supreme power-Śakti which is non

1. Publications de l'Institut Français d'Indologie, n° 18
2. *bhāvanādīkṣayā cainaṃ śuddhaṃ kṛtvā yathāvidhi |*
   śivajñānabodhaśāstraṃ dadyāt patyādicintanam||
   (*Rauravāgama, kp. 58. 35*)

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different from Him and does not exist separate from Him.

A conscious agent, the individual self, exists separately from the body-mind complex and has the continuous experience in all the states-waking, dream, deep sleep and beyond.

The self in close association with the internal organ, the mind, experiences five states of consciousness; its innate power of knowledge and action is very much restricted by mala-the impurity-which exists in association with the self since beginningless time.

Śiva is the supreme Agent, the driving force behind all the acts of the self. On that account He neither undergoes any change nor experiences pleasure nor pain. For, He performs all acts just as the magnet activates the iron kept in its proximity without itself getting affected in any way.

Śiva is neither perceivable objectively by the self (through the sense-organs) nor completely imperceptible. He is to be realised as different from both in one's own inner self.

The material world which is inert does not shine in the presence of Śiva who is supreme consciousness; nor does Śiva 'know' it objectively as He is all-knowing and omnipresent. Therefore only the individual self knows both Śiva and the world of matter.

The self overpowered by the sense organs completely forgets its real nature. The preceptor (Guru) by appropriate spiritual instructions frees it from the clutches of sense organs and thereby makes it realise its actual nature which is non-difference from Śiva.

Realising Śiva at the highest level of its innermost consciousness and abandoning its association with the fleeting world of matter the self meditates on the holy *pañcākṣaramantra*.

Such a realised self fully conscious of his union with *Śiva* and existing completely under Śiva's control becomes

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free from *mala, māyā* and other impurities.

Just as the self makes the eyes see so also *Śiva* makes the self see; in other words, the self perceives by the help of *Śiva*. Therefore the self should be devoted to *Śiva*, its supreme benefactor.

To attain to the state of liberation the self may resort to holy men, wear their attire and serve in the temples of *Śiva*.

Let us now take up for a brief examination some of the important philosophical ideas expounded in the text of the *Śivajñānabodha*. In that we will study the text as it is without much recourse to its commentaries. The text mainly discusses the Lord (Pati=*Śiva*), the individual self (*Paśu*) and the different means for the self to attain *Śiva*. To begin with, the concept of Pati-the Lord-may be studied as under:

The existence of a supreme and a unique cause that creates, sustains and dissolves the material world is established on the basis of the inferential argument. In the *Nyāya* system this type of independent inferential argument is adopted to establish the existence of a supreme god[1] whereas in the *Vedānta* system it is done on the basis of the revealed texts, namely the *Upaniṣads*[2]. In some of the

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1. Two important types of theistic argument: 1) cosmoteleological; 2) argument from the existence of language and thought to a Being who authored the words. Cf. Encyclopedia of Indian Philosophy, ed. Karl H. Potter, vol. II, p. 101.
2. In fact, taking recourse to inferential argument independent of the Veda-s is condemned in the *Vedānta* system. Commentators such as *Śaṃkara, Śrīkaṇṭha* argue that by adopting inferential argument one can even arrive at the view of multiple agents for the variegated universe. See *Śrīkṇṭhabhāṣya* on *Brahmasūtra* I.i.3.
   For a brief study on the influence of *Śrīkaṇṭha* on later *śaivasiddhānta* authors see T. GANESAN, *Śrīkaṇṭha: The forerunner for later śaivasiddhānta authors* paper presented at the ICPR sponsored seminar held at the Department of Philosophy, University of Madras, February, 2007.

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śaivāgama texts such as the *Pauṣkara*[1], *Parākhya, Svāyambhuva* and the *Mṛgendra*[2] inferential argument is used to prove the existence of *Pati*. The syllogism goes thus: As the world consisting of living creatures that are divided into female and male as well as inert objects is observed to be an effect it should have an agent (*kartā*) who has created it; and that agent is none but *Śiva*. For, that which is an effect and made of parts should have a cause. Secondly *Śiva* does not bring about the world from nothing. He creates that which He had already dissolved unto Himself. Therefore He, who is the destroyer, in other words, the dissolver of the previously existing universe is its creator. It is also established that except *Śiva* no other god is capable of performing the three acts of creation, sustenance and dissolution[3]. In this *sūtra* the idea of dividing the living creatures into female and male entities may be noticed[4]. Another noteworthy point is that the argument, here, starts from the dissolver-destructor- of the world and establishes Him as its only creator; in other words, He who is the end of the world is its origin[5]. Though the Āgamas and other *Śaivasiddhānta* texts that are based on them such as those composed by Sadyojyoti and his followers who lived in

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1. *vivādādhyāsitaṃ viśvaṃ viśvavitkartṛpūrvakam |*
   kāryatvād āvayoḥ siddhaṃ kāryaṃ kumbhādikaṃ yathā ||
   (*Pauṣkarāgama I. 91cd-92ab*)
2. *athopalabhya dehādi vastu kāryatvadharmakam |*
   kartāram asya jānīmo viśiṣṭam anumānataḥ ||
   (Mṛgendrāgama Vp. iii.1)
3. *Cf. Śruti* passages such as "*eka eva rudro na dvitīyāya tasthuḥ*" (*Śvetāśvataropaniṣad*, 3.2) and *Āgama* passages such as *Parākhya* (as cited by Sadāśivācārya in the *Śivajñānabodha vṛtti*, 1). One may profitably refer to the *Śrīkaṇṭhabhāṣya* on the *Brahmasūtra* I.i.2 for the establishment of Śiva as the highest lord and the agent of all the five activities (*pañcakṛtya*).
4. For, elsewhere, in other systems the argument is that the world is composed of parts and hence it is in need of a creator.
5. Refer to Śivāgrayogin's *Saṃgrahabhāṣya* on *Śivajñānabodha sūtra*, 1.

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Kashmir in 8th-10th centuries argue for the existence of a supreme cause none of them follow this mode of argument. This is one of the special features of the *Śivajñānabodha.*

After adducing proofs for the existence of the supreme cause of the world the text speaks about the relationship between *Śiva* on the one hand and the individual selves and the world on the other. *Śiva* performs all His acts such as the creation of the material world through His Power (Śakti) that exists in concomitant relation with Him and hence inseparable from Him[1]. That power is technically called His 'command' (*ājñā*). In fact being an instrument - *karaṇa*-His *Śakti* acts as He wishes and commands it. This is the significance of this term and it is unique to the *Śivajñānabodha* to call the Supreme Power the command (*ājñā*) of *Śiva*[2]. One more point of significance referred to in the present text of *Śivājñānabodhopanyasa* on the second *sūtra* is that *Śiva* exists in such a relation to the world as the letter 'a' exists with other letters[3]. In other words the sound 'a' is basic to all other sounds and by uttering 'ka' or 'ca' its measure (*mātrā*) does not increase. Such is the relationship of *Śiva* with the created world which does not change His nature in any way[4]. Another point to note: It is the basic notion of the *Āgama* texts that Śiva creates directly

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1. Appayadīkṣita in his commentary *Śivārkamaṇidīpikā* on the *Śrīkaṇṭhabhāṣya* on II.i.16. cites the second *sūtra* of the *Śivajñānabodha* in order to substantiate the relation of non-difference that exists between *Śiva* and the created world.
2. The *Civñāṉapōtam* of *Meykaṇṭār* also uses the word āṇai-command- which is the Tamil equivalent of *ājñā*.
3. In the Tamil version of the *Śivajñānabodha* (in the explanatory verses on the 2nd *sūtra*), *Civañānacittiyār* which are part of the *Meykaṇṭacāttiram* and in the commentarial literature this idea is given more prominence.
4. That such an idea is not altogether absent in the Āgama-s is borne out by the very first verse of the Siddhāntaprakāśikā of Sarvātmaśambhu:
avarṇavigrahaṃ vande varṇavigrahavarjitam |
varṇavigrahavaktāraṃ naumyahaṃ staumi saṃśraye ||

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the pure worlds whereas it is Ananta, one of the eight Vidyesvara-s, that creates the impure worlds by the power delegated to him by Śiva[1]. The *Śivajñānabodha* is completely silent about this point. The second *sūtra* says that Śiva creates the material world with the aid of His Power according to the *karma* of the selves.

Now a few words about *Śiva*'s relationship with the created world: He exists separate from (= beyond) the created world *[anyaḥ san]* but through His power of pervasion [vyāptitaḥ] He is non-different *[ananyaḥ]* from it[2]. In other words He exists in *bhedābheda* relation with the material world. Coming to the *śaivāgama* texts, again, one does not find any such non-different relation mentioned with regard to the creator and the created[3]. On the contrary, being the instrumental cause (*nimittakārana*) of the world *Śiva* is, naturally, separate from the world and hence the

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which occurs in the *Sahasrāgama* (*Nityapūjāvidhipaṭala*), transcript in the collections of the French Institute, Pondicherry: T. 33; this has also been noted by the editor of the *Cittāntatīpikai* which is the Tamil translation of the *Siddhāntadīpikā* of Sarvātmśambhu by Civañāṉa cuvāmikaḷ (published by the Thiruvavaduthurai Math, 1952, 2nd ed.).

Also refer to T. Ganesan 2004: Siddhāntaprakāśikā Sarvātmacampu iyarriyatu, tamil molipeyarppu pub. Aghorasivacharya Trust, Chennai, 2004 and

T. Ganesan 2007: *Siddhantaprakasika of Sarvatmasambhu with introduction and English translation*, published by The Shaiva Bharati Shodha Pratishtanam, Jangamwadi Math, 2007, Varanasi.

1. *śuddhe'dhvani śivaḥ kartā proktonanto'site prabhuḥ* | (*Kiranāgama*, Vp. iii. 26cd.)
2. In the system of Śrīkaṇṭha's *Viśiṣṭaśivādvaita Śiva* existing beyond the world as its Lord is also immanent in it as He is its material cause through His all-powerful and inseparable Śakti.
3. In the classical Śaivasiddhānta developed and propagated by such authors as Sadyojyoti, Bhoja, etc. this idea is completely absent.

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bheda aspect alone is accepted in the *Āgamas*[1]. What is more, according to the *Śivajñānabodha* (*sūtra*, 7) the objective world, being inert, does not even shine forth in the presence of Śiva who is pure consciousness. In order to stress the opposite nature of the world from Śiva-the one inert and the other pure consciousness, sat-the former is even said to be asat, non-existent[2]. It is interpreted by Nigamājñānadeśika and by *Śivagrayogī*n[3] that Śiva, unlike the selves, does not know the world objectively as it exists in His pervasion and also because the discursive knowledge based on subject-object relation does not belong to Śiva. Thus it is a type of *bhedābheda* relation that prevails between Śiva and the created world.

Next let us turn to the individual self. First the existence of an enduring conscious agent inhabiting the psycho-physical body is established by the *Śivajñānabodha* on the basis of inferential arguments. The arguments are directed against the materialist, the Buddhist and others who conceive the self as the physical body and a stream of consciousness respectively. Here the spirit of argument is such as that found in the *Āgama* texts[4] but the wordings are very crisp and concise. The existence of an independent conscious self is also argued in another way: As said earlier, the objective world, being inert, does not even shine forth in the presence of *Śiva* who is pure consciousness; because of the same reason the world can not know Śiva. Therefore, as a logical necessity (*pāriśeṣya*) an individual conscious self should exist to know both Śiva and the world[5].

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1. *nimittamīśvarasteṣām upādānaṃ sa bindurāṭ | (Pauṣkarāgama, Vp., vii. 145 cd)*
2. Some authors such as Nigamaj*ñā*nadeśika, Śivāgrayogin even say that the world is finally unreal (*asatyarūpa*) which idea is not found in the classical *Śaivasiddhānta.*
3. *Saṃgrahabhāya* on *Śivajñānabodha*, 7.
4. The argumentative style of the *Śivajñāñabodha* to establish an enduring conscious self is not seen generally in *Āgama* texts.
5. *Mṛgendrāgama*, Vp.vi. 3ab

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The self which is eternal is not completely independent in all its planes of existence-here and hereafter. To take the worldly existence: The external world is perceived by the self through the sense organs. As these organs are inert they are led and controlled by the conscious self. But this is not all; *Śivajñānabodha* says (which idea seems to be unique to it) that even to know through the sense organs the individual self is completely dependent on Śiva. In other words Śiva involves Himself in each and every thought and action of the self and makes it perceive and act accordingly. Just as the magnet activates the iron placed near it Śiva does all this by His mere presence and therefore He is free from good or bad results. It only shows His incomparable compassion and concern for the self in all its planes of existence and therefore, the text calls Him rightly "the supreme benefactor" (*ātmopakāraka*) of the self.

Means to final Liberation

Final liberation is attained by realising one's own true nature which is but the non-difference from Śiva (*ananyatva*). This idea is one of the distinguishing features of the *Śivajñānabodha* school of *Śaivasiddhānta* whereas in the classical *Śaivasiddhānta* developed and propagated by such authors as Sadyojyoti, Bhoja, etc. the state of *mukti* is characterised by existing similar to Śiva possessing all His attributes and powers[1] excepting the creation of the world[2]. It is brought about by a competent preceptor who makes the self realise that it always belonged to Śiva and that it is also of Śiva's nature[3]. The preceptor makes the self realise that being over-powered by the sense organs and

1 *pāśānāṃ... vicchittiḥ sarvajñatvasarvakartṛva-abhivyaktiś cātmanāṃ mokṣo* (commentary on *Mokṣakārikā*, 44-45)

2. *te'pi sthityantam āhlādaṃ prāpya yānti paraṃ padam| na ca sṛṣṭyādi kurvanti svātmaniṣṭhā hi te yataḥ || (the unpublished* Kāmikāgama, *vidyāpāda* as quoted in ŚJBN, 10.)

3. *vyakto'sau śivavad bhāti śiva eva tanukṣaye* | Niśvāsa as cited in the *Śivajñānasiddhisvapakṣadṛṣṭāntasaṃgraha,* IFP T. 317, p.1090.

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thereby identifying with the psychophysical complex it has forgotten its non-difference from Śiva[1]. Other than this there is no mention here of any initiation (*dīkṣā*) in its technical sense as stressed and explained in many of the *Āgama* texts. In order to realise it the self takes to the repetition of the holy five-lettered (*pañcākṣarī*) mantra. Not only that with a sincere and unflinching devotion it serves in the temples of Śiva and His devotees by taking them to be Śiva Himself. Here it is significant that the text enjoins supreme devotion to Śiva who, it calls, is the highest benefactor (*Ātmopakāraka*).

These, in a nutshell, are the basic and conclusive ideas of that school of Śaivism expounded in the text of *Śivajñānabodha*.

The commentary

The commentary that is now published is that of *Nigamājñānadeśika* and is called *Śivājñānabodhopanyāsa* (ŚJBN). It has not so far been published. According to the author it has been composed at the request of one Sundaranatha. The edition is on the basis of four manuscripts.

The Commentator [2]

During the period spanning approximately from 1500-1700 A.D. in south India, especially in the Tamil country, many great authors such as *Maṟaiñāṉacampantar*

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1. *yo māṃ sarvagataṃ paśyet sarvaṃ ca mayi paśyati |*
   tasyāhaṃ nityam ātmasthaḥ sa ca nityaṃ mayi sthitaḥ | |
   Sarvajñānottarāgama as cited in the Śivajñānasiddhisvapakadṛṣṭāntasaṃgraha, IFP T. 317, p. 1092.
2. For a detailed study of the contribution of Nigamajṭānadeśika and his teacher based on their works in Sanskrit and Tamil see T. Ganesan, *Development of Medieval Śaivasiddhānta: Contribution of Nigamajṭāna I and his disciple Nigamajṭāna II* presented at the seminar *Forms and Uses of the Commentary in the Indian World* organised on the occasion of the Golden Jubilee of the French Institute of Pondicherry, February, 2005.

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(Nigamajñāna I), his disciple *Maraiñāṉatēcikar* (alias *Nigamājñānadeśika* = Nigamajñāna II), who were residents of the saiva holy town Chidambaram, Śivagrayogī, Kamalai Ñānappirakācar of another śaiva holy town *Tiruvarur* and his disciple Guru Ñānacampantar have contributed in a large measure for the establishment and eventual spread of doctrines and ritual base of that branch of *Śaivasiddhānta* which may be called the *Śivajñānabodha* tradition that originated with one of the shortest ever religio-philosophical texts, the *Śivajñānabodhasūtra*.

Nigamājñānadeśika comes in the tradition of great *Śaivasiddānta* preceptors who are authors of many works both in Sanskrit and Tamil; he himself has written in both the languages. It is Nigamājñānadeśika[1] who is one of the six important commentators of the Civ*ājñā*nacittiyār of Aruḷnanti śivācārya. He was the disciple of *Maraiñāṉaca-mpantar* = Nigamajñāna I = Vedajñāna) who was his uncle and who has composed such important texts in Tamil as *Paramōpatēcam, Caivacamayaneṟi*[2], *Aikkiya-viyal, Kamalālayapurāṇam* and the Tamil translation of the *Śivadharmottara*.

The conributions of both these authors pertain to almost all branches of Śaivism. For them, *Śaivasiddhānta* encompasses, apart from the *caryā, kriyā,* etc. that are expounded in the *Āgama,* also the broader ones such as

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Refer also to the forthcoming monograph by T. Ganesan devoted fully for an analytical study of all the īuvres of Nigamajñāna I and Nigamajñāna II.

1. Le florilége de la doctrine śivaïte *Śaivāgamaparibhāṣāmañjarī* de Vedajñāna, ed. Bruno Dagens, Publications de l'Institut Français d'Indologie, no. 60, 1977, p. 15.
2. In the introductory verses of his commentary in Sanskrit on the *Caivacamayaneṟi* written on the same model of *Śivajñānasiddhisvapakṣadṛṣṭāntasaṃgraha*, he says: *vedajñānamunimṃ natvā samayācārapaddhatim | drāviḍīṃ tatkṛtāṃ vīkṣya tatsamamṃ... tannāmadhārī tacchiṣya[ḥ] śrīmadvyāghrapurasthitaḥ* | (RE. 10924, fol. 211r)

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the *sthalapurāṇa* and various other religious vows (vrata), acts of service like *dāna* and serving the devotees of Śiva which together serve as the foundation of popular Śaivism for the common people. A system that was previously based mainly on the special kinds of revealed texts (canonical texts), *Āgama,* and concerned mainly with initiation and the subsequent ritual practices Śaivism takes a wider dimension under such authors as Nigamajñāna. Texts that do not strictly belong to canonical group of revealed texts such as the *Śivadharmottara, Skandapurāṇa* and the *sthalapurāṇa-s* that eulogise a particular holy place and instill devotion in the minds of the pilgrims and lay devotees are translated into Tamil by Nigamajñāna I to serve as the basis for a broader Śaivism.

These two authors—uncle and nephew as well as teacher and disciple—have worked in collaboration: The disciple comments on some of the works of his teacher. They have written texts elucidating all the branches of Śaivism. Three great compendia—*Ātmārthapūjāpaddhati, Dīkṣādarśa* and *Śivājñānasiddhisvapakṣadṛṣṭānta-saṃgraha*—stand testimony to the vast erudition these authors had in the āgamic lore; *Kamalālayapurāṇam* and *Aruṇagiripurāṇam*—two great *sthalapurāṇa* texts that are Tamil adaptations of parts of the *Skandapurāṇa* and the Tamil translation of the *Śivadharmottaram* bespeak their deep knowledge in and devotion to the *purāṇic* lore which serve as the base for popular religion. Philosophical texts in Tamil such as the Caivacamayaneṟi, *Paramōpatēcam, Patipacupācappaṉuval, Caṅkaṟpanirākaraṇam,* the erudite and elaborate commentary on the important and fundamental classic of *Śivajñānabodha* tradition, namely, the *Civañānacittiyār* and *Śivājñānabodhopanyāsa* (in Sanskrit), to name a few, stand witness to their firm grasp, depth of knowledge and the argumentative skill both in the ritual base and the philosophical niceties of the *Śaivasiddhānta* system in general and the *Śivajñānabodha* tradition in particular.

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As the period of *Maraiñānacampantar* is said to be the middle of the 16th century his disciple *Nigamājñānadeśika* can be placed in the same period.[1] The monastery where they are said to have lived in Chidambaram was variously called *guhai maṭam* or *kaṇkaṭṭi maṭam* which does not exist now. He cites profusely from the Āgamic literature in his other works such as the *Ātmārthapūjāpaddhati*[2], *Dīkṣādarśa*[3], *Laghuṭīkā*[4] on the *Vyomavyāpistava* of *Bhaṭṭa Rāmakaṇṭha* II and in *Śivājñānasiddhisvapakṣadṛṣṭāntasaṃgraha*[5] the last one giving parallels from the Āgamic and other related texts for each verse of the Civañānacittiyār. But we find in *ŚJBN* very few citations from the Āgamic texts. In the commentary on the 10th *sūtra* a few verses from the vidyāpāda of the Kamik*āgama* are cited. From the non-Āgamic corpus texts such as the *Śiva*dharma, *Śivadharmottara*, Sūtasaṃhitā are cited in *ŚJBN*.

Nigamājñānadeśika is mostly brief in his commentary explaining the important points in the text. But while commenting on the 10th *sūtra* he takes to a long discussion on the status of the liberated self and refutes the rival views. For the most part the commentary is original and true to the tradition. One comes across some original and independent views on a few of the important concepts such as *mukti*, relation between the self and Śiva in the state of *mukti* which he forcefully establishes though sometimes at variance with other commentaries.

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1. Bruno Dagens, loc.cit., p.7.
2. Transcripts in the collections of the French Institute, Pondicherry: T. 282; 323; 795 and 1056.
3. Transcripts in the collections of the French Institute, Pondicherry: T. 76; 153; 279; 372.
4. Palm-leaf manuscript (RE. 10871, fols.142-191) and transcript in the collections of the French Institute, Pondicherry: T. 128;
5. There exist manuscript (RE. 15555) and transcript (T. 317) of this text in the collections of the French Institute, Pondicherry.

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One of the striking views that distinguishes *Nigamājñānadeśika* from other authors is that the liberated self is held to experience its own innate bliss and not the bliss of Śiva (*Śivānanda*). In fact he echos the view of his teacher which, he says[1], has been explained in *Paramōpatēcam* which is a brief tract in Tamil exclusively composed to prove this doctrine.

1. See his commentary on *Civañānacittiyār, sūtra* 11, verse, 1.

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SOURCES

P1: Palm-leaf manuscript belonging to the collections of the French Institute of Pondicherry bearing the nº RE. 15542; catalogued and described in the third volume of the Descriptive Catalogue of Manuscripts in the French Institute of Pondicherry with catalogue nº 292 and measuring 247 x 28 mms.; on an average it has 6-7 lines in each folio; the manuscript is old and slightly damaged; the text of the *Śivājñānabodhopanyāsa* is written from fols. 97a-129b in *Grantha* script. Besides this the bundle has the following texts: Śataratnasaṃgraha with a Tamil commentary (fols.2a-83b), *Śivajñānabodha* with a Tamil gloss (131a-146a) and the *Śivayogaratna*[1] of Janaprakasa (fols.147a-165b).

P2: Palm-leaf manuscript belonging to the collections of the French Institute of Pondicherry bearing the nº RE. 30504 measuring 400 x 32 mms.; it has 8 lines in each folio; many folios are worm-eaten and highly damaged; the text of the *Śivājñā*nabodhopanyasa is written in the last ten folios. The text is in Grantha script written clearly. Besides this the bundle has the following texts from the pen of *Appayadīkṣita*: *Ātmārpaṇastuti* (first 4 folios) and the *Śivatattvaviveka* with auto-commentary (fols. 1-105).

M1: Palm-leaf manuscript belonging to the Government Oriental Manuscripts Library, Chennai with R.No. 621 measuring 11" x 2"; the text is written from fols. 3a-23b; catalogued; 8-10-21 lines; text is written in *Grantha* script and the manuscript is old but is in fairly good condition. Besides this the bundle has the text of *Śikhariṇīmālā* of *Appayadīkṣita* with its auto commentary *Śivatattvaviveka*.

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1. Publications de l'Institut FranÀais d'Indologie, nº 53.

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T: Palm-leaf manuscript belonging to the Thanjavur Maharaja Serfoji's Sarasvati Mahal Library, Thanjavur with nº 15299 and measuring 16.5" x 1.5"; catalogued; the text is written in 12 folios (193-204) with an average of 5-6 lines; it is written in Telugu script and the manuscript is highly damaged. In the colophon the text is called Vṛtti.

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निगमज्ञानदेशिकविरचितः

शिवज्ञानबोधोपन्यासः

स्त्रीपुंनपुंसकादित्वाज्जगतः कार्यदर्शनात्।
अस्ति कर्ता स हृत्वैतत् सृजत्यस्मात् प्रभुर्हरः॥

सदाशिवपदोच्चस्थचिदम्बरसभान्तरे।
भावयामः परं ज्योतिः परमानन्दताण्डवम्॥[१]

इह खलु द्वादशसूत्रात्मके श्रीरौरवतन्त्रान्तर्गते[२] श्रीशिवज्ञानबोधे मूलसूत्रे[३] शैवसिद्धान्तसर्वस्वसंग्रहे प्रथमसूत्रद्वयेन पतिपदार्थो निरूप्यतेस्त्रीति। स्त्रीपुंनपुंसकादित्वादित्यत्र[४] आदिशब्दः[५] प्रकारवाची। भूवादयो धातवः इत्यत्र व्याकरणसूत्रे[६] आदिशब्दस्य[७] प्रकारवाचित्वेनापि व्याख्यानात्। प्रकारश्चात्र[८] जगच्छब्दस्य[९] अर्थप्रपञ्चवाचित्वपक्षे संस्थानविशेषः। अवयवसन्निवेशविशेष इति यावत्। शब्दप्रपञ्चवाचित्वपक्षे तु प्रकारत्वेन स्वरूपं[१०] विवक्षितम्। अत्र पञ्चमी ल्यब्लोपे। प्रासादमारुह्य प्रेक्षते[११] इत्यर्थे प्रासादात् प्रेक्षते[१२]

१. ०ताण्डवम्] T; ०दायकम् Pl; अयं श्लोकः P2M मातृकयोः न दृश्यते
२. श्रीरौरवतन्त्रान्तर्गते] T; श्रीमद्रौरवतन्त्रान्तर्भूते P1P2M
३. मूलसूत्रे] P1P2
४. स्त्रीपुंनपुंसकादित्वादित्यत्र] P1T; ०कादीत्यत्र P२; ०कादित्यत्र M
५. आदिशब्दः] P1MT; आदिशब्देन P२
६. ०सूत्रे] P1MT; ०सूत्रेण P2
७. ०शब्दस्य] P2MT; ०शब्देन P1
८. प्रकारश्चात्र] P2MT; प्रकाश्यात्र P1
९. जगच्छब्दस्य] P1MT; शब्दस्य P2
१०. स्वरूपं] P2MT; स्वपं P2
११. प्रेक्षते] P2MT; प्रेक्ष्यते P1
१२. प्रेक्षते] P1P2M; प्रेक्ष्यते T

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इति प्रयोगवत् स्त्रीपुंनपुंसकसंस्थानत्वं[१३] प्राप्य प्रतीयमानस्य जगतः अर्थप्रपञ्चस्य[१४] कर्तास्ति। अत्र जगद् विशेषणं जगतो वैचित्र्यप्रतिपादनेन[१५] तत्कर्तुः विचित्रज्ञानवत्वं सिद्धम्।[१६] जगच्छब्दस्य शब्दप्रपञ्चपरत्वपक्षे स्त्रीपुंनपुंसकस्वरूपं[१७] प्राप्य प्रतीयमानस्य नादबिन्द्वात्मकस्य[१८] जगतः कर्तास्ति आदिवक्तास्तीत्यर्थः।

यद्वा पञ्चमी तृतीयार्थे[१९]-स्त्रीपुंनपुंसकरूपत्वेन[२०] प्रतीयमानस्य जगतः कर्तास्तीत्यन्वयः।

यद्वा स्त्रीपुंनपुंसकादित्वाज्जगत[२१] इत्येकं पदम्। स्त्रीपुंन-पुंसकादित्वम्[२२] अतति[२३] प्राप्नोति स्त्रीपुंनपुंसकादित्वाच्च तज्जगत् च[२४] तत्तथा तस्येत्यर्थः[२५]।

यद्वा स्त्रीपुंनपुंसकादित्वादिति[२६] हेत्वन्तरम्। तथा च जगतः संस्थान-विशेषात् कर्तास्तीत्यर्थः। हेत्वन्तरमाह[२७]-कार्यदर्शनादिति। कार्यपदं कार्यत्वपरं

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१३. स्त्रीपुंनपुंसकसंस्थानत्वं] P1MT; स्त्रीपुंनपुंसकादित्वं P2
१४. अर्थप्रपञ्चस्य] P1M2T ; अप्रतिपादनेन MT
१५. ०प्रतिपादनेन] P1M2T; ०अप्रतिपादनेन M
१६. विचित्रज्ञानवत्वं सिद्धम्] T; ०वत्वसिद्ध्यर्थं P1P2M
१७. ०स्वरूपं] P2MT; ०स्वरूपत्वं P1
१८. नादबिन्द्वात्मकस्य] P2MT; नादाद्यात्मकस्य P1
१९. तृतीयार्थे] P2T; द्वितीयार्थे P1M
२०. स्त्रीपुंनपुंसकरूपत्वेन] P2T; ०नपुंसकत्वेन P1; ०नपुंसकरूपरूपत्वेन M
२१. स्त्रीपुंनपुंसकादित्वाज्जगत] P1P2T; ०नपुंसकत्वादित्वाज्जगत M
२२. स्त्रीपुंनपुंसकादित्वम्] P1MT; ०नपुंसकादित्वात् P2
२३. अतति] MT; अतति इति P1P2
२४. जगत् च] P2MT; जगतश्च P1
२५. तस्येत्यर्थः] P2MT; तस्यार्थः P1
२६. स्त्रीपुंनपुंसकादित्वादिति] P1P2T; ०नपुंसकात् M
२७. हेत्वन्तरमाह] P2MT; हेत्वन्तरमहा P1

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कार्यत्वं हि अङ्कुरादौ दृश्यत एव। तथा च[२८] जगत: कार्यत्वात् कर्तास्तीत्यर्थ:।

अथवा स्त्रीपुंनपुंसकादित्वेन सावयवत्वेन हेतुना[२९] प्रथमं जगत: कार्यत्वं प्रसाध्यते न सकर्तृकत्वं[३०] प्रसाध्यत इति बोध्यम्।[३१] अत्र परार्थानुमानेऽव्याप्ति:।[३२] प्रसिद्धत्वेन साधकानुमान[३३] इवोदाहरणाप्रदर्शनम्।[३४]

स च कर्ता एतदुभयविधं जगत् हृत्वा[३५] सृजतीति[३६] यत् अस्मात् हर: हरशब्दवाच्य: प्रभु:[३७] प्रभवनशील: पतिरिति यावत्। पतिर्हि शक्त्यात्मनावस्थितस्य[३८] जगत:[३९] व्यक्तिरूपेणापि[४०] रक्षक:।[४१] सत्कार्यवादस्वीकारात्। शक्त्यात्मनावस्थानं च जगत: प्रलय एव तदानीमेव उपादाने[४२] विलयात्।

प्रलयो हि पञ्चविध:। निवृत्तिकलास्थिततत्त्वभुवनलयरूप एक:। प्रतिष्ठाकलास्थिततत्त्वभुवनलयरूपोऽन्य:। विद्याकलास्थिततत्त्वभुवनलयरूप इतर:। शान्तिकलास्थिततत्त्वभुवनलयरूपोऽपर:। शान्त्यतीतकलास्थित-

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२८. तथा च] P2MT; °अपि P2
२९. सावयवत्वेन हेतुना] P2T; सावयवत्वा M; हेतुना P1
३०. सकर्तृकत्वं] P1P2T; सकर्तृत्वं M
३१. बोध्यम्] P1MT; बोद्धव्यम् P2
३२. ॰मानेऽव्याप्ति:] P1T; अव्याप्त: P2; अव्याप्ते: M
३३. साधकानुमाने] P2MT; साधकता॰ P1
३४. उदाहरणाप्रदर्शनम्] P1T; उदाहरणप्रदर्शनम् P2; उदाहरणात् प्रदर्शनम् M
३५. हृत्वा] P1P2M; धृत्वा T
३६. सृजतीति] MT; सृजति P1P2
३७. हरशब्दवाच्य: प्रभु:] P2MT; ॰वाच्यप्रभु: P1
३८. ॰त्मनावस्थितस्य] P2; ॰त्मना स्थितस्य P1MT
३९. जगत:] M; इदं पदं P1P2T मातृकासु न विद्यते
४०. व्यक्तिरूपेणापि] P1; सव्यक्ति॰ T; व्यक्तिरूपेण P2M
४१. रक्षक:] P1M; रक्षणं करोति P2T
४२. उपादाने] P1P2T; उपाधे: M

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तत्त्वभुवनलयरूपो[४३] महासंहारो नाम पञ्चम: प्रलय:।[४४] एवं पञ्चविधप्रलयानां कर्ता हर एव। परशिव एव जगत: कर्ता[४५] सन् पतिरिति कथ्यत[४६] इत्यर्थ:। पतित्व[४७] हि स्वतो जगति पञ्चविधकृत्यकारित्वम्। तत्र सृष्टिस्थितिसंहाररूपकृत्यत्रयकारित्व[४८] प्रथमसूत्रे उक्तम्। पुंसां तिरोधानानुग्रहरूपकृत्यद्वयकारित्व[४९] तु द्वितीयसूत्रे व्यज्यते।[५०]

अत: चराचरात्मके प्रपञ्चे पञ्चविधकृत्यकारित्वात् हर एव पति: न ब्रह्मा न वा[५१] नारायण इति निर्गलितोऽर्थ:। एवं च उक्तार्थानुगुण्येन[५२] योजना ज्ञेया। इति प्रथमसूत्रम्।। [१]

द्वितीयसूत्रे तु[५३] हरस्य चेतनप्रपञ्चापेक्षाया[५४] तिरोधानानुग्रह-लक्षणकृत्यद्वयकारित्वं प्रतिपाद्यते।

अन्य: सन् व्याप्तितोऽनन्य: कर्ता कर्मानुसारत:।
करोति संसृतिं पुंसामाज्ञया समवेतया।।२।।

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४३. ॰लय॰रूप:] P1P2; ॰लयरूपोऽन्य: MT
४४. पञ्चम: प्रलय:] P1P2M; पञ्चमप्रलय: T
४५. परशिव एव जगत: कर्ता] P1T; परशिव: कर्ता P2M
४६. कथ्यते] P2M; कथित: P1; परशिव:.......... इत्यर्थ: इतीदं वाक्यं "T" मातृकायां न विद्यते
४७. पतित्वं] P1P2M; परशिवस्य पतित्वं T
४८. सृष्टिस्थितिसंहाररूपकृत्यत्रयकारित्वं] सम्पादकीयम्: ॰रूपकृत्यत्रयकार्यत्वं P1T; ॰रूपत्रयकारित्वं P2M
४९. तिरोधानानुग्रहरूपकृत्यद्वयकारित्वं] P1T; ॰द्वयकृत्यं॰M; ॰रूपकृत्यद्वयकारणत्वं P2
५०. व्यज्यते] सम्पादकीयम्; व्यक्तम् P1P2MT
५१. न वा] P1T; न च P2M
५२. उक्तार्थानुगुण्येन] P1T; उक्तानुगुण्येन P2M
५३. चेतनापर: शान्त्यतीतकलास्थिततत्त्वभुवनलयरूपो इति "M" मातृकायामधिकं वर्तते।
५४. चेतनप्रपञ्चापेक्षाया:] T; चेतनप्रपञ्चापेक्षया P1M; चेतनाचेतनप्रपञ्चापेक्षया P2

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अन्य: सन्निति।[५५] अभिन्नतया[५६] प्रतीयमान: क:[५७] इत्यत्र हि व्यञ्जने प्रतीयमान[५८] अकार: केवलाकारवत्[५९] एकमात्रक[६०] एव प्रतीयते व्यञ्जनयोगे नाधिकमात्रक:।[६१] एवं शिवोऽप्यणुषु[६२] तदभिन्नत्वेनैव प्रतीयत इत्यर्थ:। अयमन्य: सन्नेव केवलस्वरूपव्यञ्जन:[६३] पृथग्भावेन प्रतीयमान: सन्नेव व्याप्त्या अनन्यो भवति। तादृश: कर्ता पुंसां सकलप्रलयाकलविज्ञानाकलभेदभिन्नानामणूनां[६४] संसृतिं भोक्तृत्वलक्षणतिरोधानं[६५] मलत्रयमोचनलक्षणमनुग्रहं च[६६] कर्मरूपसहकारिकारणेन आज्ञापरपर्यायस्वसमवेतचिच्छक्तिरूपकरणेन च[६७] करोति भुक्तिं मुक्तिं च[६८] प्रयच्छतीत्यर्थ:। एवं च व्याप्तितोऽनन्य: सन् अन्य:[६९] कर्ता कर्मानुसारत: समवेतया आज्ञया[७०] च पुंसां संसृतिं करोति। संसृतिग्रहणमुपलक्षणं मुक्तेरपि। एवं च भुक्तिं मुक्तिं[७१] च करोतीति फलितोऽर्थ:।[७२]

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५५. अन्य: सन्निति] T; अन्य इति P1P2M

५६. अभिन्नतया] P2MT; व्याप्तितोऽनन्य: चेतनेषु व्यञ्जनेषु स्वरूपप्राप्तिवशादनन्य: अभिन्नतया P1

५७. प्रतीयमान: क:] P2T; प्रतीयमानक: P1M

५८. प्रतीयमान:] M; प्रतीयमाने P1P2T

५९. केवलाकारवत्] P1P2M; तत्र केवलाकारवत् T

६०. एकमात्रक] P1P2; एकमात्र एक एव M; एकमात्र एव T

६१. नाधिकमात्रक:] P1P2M; ॰मात्र: T

६२. शिवोऽप्यणुषु] P1P2M; शिवो विष्णु: T

६३. केवलस्वरूपव्यञ्जन:] MT; केवलस्वरूप: व्यञ्जन: P1P2

६४. भेदभिन्नानामणूनां] P1P2T; ॰भेदभिन्नानां M

६५. ॰लक्षणतिरोधानं] P2M; ॰लक्षणां तिरोधां P1; तिरोधायि T

६६. ॰लक्षणमनुग्रहञ्च] P1P2T; लक्षणञ्चानुग्रहञ्च M

६७. ॰करणेन च] P2T; कारणेन P1; कारणेन च M

६८. भुक्तिं मुक्तिं च] T; भुक्तिमुक्तिं च P1P2M

६९. सन् अन्य:] T; सन् P1P2M

७०. आज्ञया इति पदं "P1" मातृकाया न विद्यते,

७१. भुक्तिं मुक्तिं] P2MT; भुक्तिं P1

७२. फलितोऽर्थ:] P1MT; फलित इत्यर्थ: P2

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सहकारिकारणं कर्म हि द्विविधं धर्माधर्मभेदेन। पुनरपि[७३] कायिकवाचिकमानसिकभेदेन[७४] त्रिविधम्। पुनरपि[७५] *कर्म त्रिविधम्। सञ्चितं प्रारब्धम् आगामि चेति। पूर्वजन्मस्वनेकेषु आर्जितं सञ्चितम्। तन्मध्ये परिपक्वं देहाद्यारम्भकं कर्म प्रारब्धम्।[७६] तदपि प्रारब्धं त्रिविधम्। इच्छाप्रारब्धम् अनिच्छाप्रारब्धं परेच्छाप्रारब्धं चेति। पुनरपि प्रारब्धं त्रिविध[७७] जनकं धारकं भोग्यम्।[७८] प्रारब्धभोगकाले कर्तारं शिवं विना स्वकर्तृताभिमानेनानुष्ठितमागामि कर्म।[७९] एवं त्रिविधं कर्म प्रकारान्तरेण पञ्चविधम्*। लौकिकवैदिका-ध्यात्मिकातिमार्गिकमान्त्रिकभेदेन पञ्चधा। तत्र लौकिकं[८०] निवृत्तिकलास्थित-भुवनभोगप्रापकम् इष्टापूर्तादिस्मार्तकर्मजन्यम्। प्रतिष्ठाकलाव्याप्तभुवनभोगप्रापकं वेदविहितयागादिजन्यं वैदिकम्। विद्याकलाव्याप्तभुवनभोगप्रापकं वेदोदितो-पासनाजन्यम् आध्यात्मिकम्।[८१] शान्तिकलाव्याप्तभुवनभोगप्रापकं योगाभ्यास-जन्यमातिमार्गिकम्। शान्त्यतीतकलाव्याप्तभुवनभोगप्रापकं ज्ञानाभ्यास-विशेषजन्यं[८२] मान्त्रिकम्[८३] इति बोध्यम्।

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७३. पुनरपि] P1T; तदपि P2M
७४. ०मानसभेदेन] P1T; ०मानसिकभेदेन P2M
७५. 'M' मातृकायां "पुनरपि" पदं न विद्यते।
७६. परिपक्वं देहाद्यारम्भकं कर्म प्रारब्धम्] P1M; पक्वदेहाद्यारम्भकं कर्म P2
७७. "त्रिविधम्" इतीदं पदं 'P1M' मातृकयोः न विद्यते।
७८. भोग्यम्] P1P2; भोगम् M
७९. ०ताभिमानेनानुष्ठितमागामि कर्म] P1; ०ताभिमानानुष्ठितमागामि P2; ०ताभिमानानुष्ठितमागामि कर्म एव M
* "कर्म त्रिविधम्" इत्यारभ्य "पञ्चविधं" पर्यन्तं वाक्यानि "T" मातृकायां न वर्तन्ते।
८०. तत्र लौकिकं] P2MT; कृतलौकिकं P1
८१. वेदोदितोपासनाजन्य] P2M; वेदोदितदेवतोपासनाजन्य T "वेदोदितोपासनाजन्यम्" इत्यारभ्य "शान्त्यतीतकलाव्याप्तभुवनभोगप्रापक" इति पर्यन्त वाक्यानि P1 मातृकाया न विद्यन्ते
८२. विशेषजन्यं] P2T; विशेषेण जन्यं M
८३. मान्त्रिकम्] P1P2T; आधिमान्त्रिकम् M

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आज्ञारूपा चिच्छक्तिश्च वस्तुत एकैव कार्यभेदात् आदिशक्ति: पराशक्ति: इच्छाशक्ति: ज्ञानशक्ति: क्रियाशक्तिश्चेति[८४] पञ्चधा व्यवह्रियते। तथा वामाज्येष्ठादिभेदेनापि व्यवह्रियते। तथा परशिवे शक्तिरिति वागीश्वरे वागीश्वरीति सदाशिवे मनोन्मनीति ईश्वरे महेश्वरीति रुद्रे उमेति[८५] विष्णौ श्रीरिति ब्रह्मणि सरस्वतीति च[८६] व्यवह्रियते।

पतिपदार्थो[८७] हि लयावस्थो भोगावस्थोऽधिकारावस्थ[८८] इति एक एव त्रिधा[८९] व्यवह्रियते। तथा परनादपरबिन्दुपरनादापरबिन्दुसदाशिवेश्वररुद्रविष्णुब्रह्मरूपेण नवभेदो व्यवह्रियते। चत्वार आदितो भेदा[९०] निष्कला: पञ्चमस्तु निष्कलसकल: अन्ये[९१] चत्वार: सकला:। *एकस्य सदाशिवस्य सकलनिष्कलद्वैरूप्य[९२] कथमिति चेत् सत्यम्। उद्योगकलासाहित्येन[९३] सकलत्वस्य अधिकारमलराहित्येन[९४] निष्कलत्वस्य च विरोधासम्भवत्*। *तत्र परशिव एकविध: सदाशिव: पञ्चविध: ईश्वर: पञ्चविंशतिविध: इति वातुले *व्यक्तमुक्तम्।[९५] *एवं पतिपदार्थ: सूत्रद्वयेन प्रत्यपादि*।

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८४. आदिशक्ति: पराशक्ति: इच्छाशक्ति: ज्ञानशक्ति: क्रियाशक्तिश्चेति] P.M; ०क्रियाशक्तिरिति M
८५. उमेति] P1T; रौद्रीति P2M
८६. सरस्वतीति च] P1P2T; सरस्वतीति M
८७. पतिपदार्थो] P1P2T; पशुपतिपदार्थो M
८८. अधिकारावस्थ:] T; अधिकारावस्था P1P2M
८९. त्रिधा] P1P2M; त्रिविधो T
९०. आदितो भेदा:] P1P2T; आदितो M
९१. अन्ये] P2M; अन्यं P1; अन्या: T
९२. सकलनिष्कलद्वैरूप्यं] P2; सकलनिष्कलत्वं च द्वैरूप्यं P1M
९३. उद्योगकलासाहित्येन] P1P2; ०कालसाहित्येन M
९४. अधिकारमलराहित्येन] P2M; अधिकारकलाराहित्येन P1
* ०एकस्य सदाशिवस्य इत्यारभ्य विरोधासम्भवात् पर्यन्तं वाक्यानि "T" मातृकायां न विद्यन्ते।
९५. व्यक्तमुक्तम्] P1; व्यक्तम् T
* तत्र परशिव: इत्यारभ्य व्यक्तमुक्तम् पर्यन्तं 'P2M' मातृकयो: न वर्तते।
* एवं इत्यारभ्य प्रत्यपादि पर्यन्तं 'P1P2M' मातृकासु नास्ति।

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*तत्र चेश्वरसिद्धौ यद्यपि शैवमते चिच्छक्तिरेवात्मशिवे मानं तथापि परीत्या परो बोधनीय इत्यनुमानमप्यत्र कार्यलिङ्गकमुपदेश-लिङ्गकमुपन्यस्तम्। तत्र कार्यलिङ्गकानुमानमेवम्—विप्रतिपन्नं जगत् कर्तृजन्यं कार्यत्वात् घटवदिति। अत्र सिद्ध्यन् कर्ता लाघवादेक एव सिद्ध्यतीति नास्मदादिनार्थान्तरम्। उपदेशलिङ्गकानुमानं चैवम्—वेदः स्वतन्त्रपुरुषप्रणीतः वाक्यत्वात् भारतवाक्यवदिति।[९६] अत्रापि लाघवादेकस्यैवादिवक्तृत्वमिति[९७] न व्यासकपिलादिनार्थान्तरम्।

अथ सूत्रद्वयेन[९८] जगत्कर्तृत्वे[९९] भगवत्परशिवसिद्धिमसहमानाः चार्वाकबौद्धक्षपणकनिरीश्वरसांख्यपाञ्चरात्रिका निराकृता बोध्याः*।। [२]

अथ सूत्रद्वयेन[१००] पशुपदार्थः तद्विशेषणतया पाशपदार्थश्च प्रसाध्यते[१०१]—नेतित इति।

नेतितो ममतोद्रेकादक्षोपरतिबोधतः।
स्वापे निर्भोगतो बोधे बोद्धृत्वादस्त्यणुस्तनौ।।३।।

तनौ[१०२] इन्द्रियप्राणविशिष्टायां[१०३] तन्वाम् अणुरस्तीति योजना। तत्र[१०४] हेतवः नेतित इत्यादिना[१०५] कथ्यन्ते। नेतितः नास्तीति निषेधात्

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९६. भारतवाक्यवदिति] T; भारतवदिति P1
९७. आदिवक्तृत्वमिति] T; वक्तृत्वसिद्धिः P1
९८. सूत्रद्वयेन] P1; सूत्रद्वये T
९९. जगत्कर्तृत्वे] T; ०कर्तृत्वेन P1
* तत्र इत्यारभ्य बोध्याः पर्यन्तं 'P2M' मातृकयोः न सन्ति।
१००. सूत्रद्वयेन] T; ०द्वये P1
१०१. तद्विशेषणतया पाशपदार्थश्च प्रसाध्यते] P1; पशुपदार्थश्च प्रसाध्यते P2M; प्रसाध्यते T
१०२. तनौ] P1M; इदं पदं 'P2T' मातृकयोः नास्ति
१०३. इन्द्रियप्राणविशिष्टायां] T; इन्द्रियविशिष्टायां P1P2M
१०४. तत्र] P1MT; ततः P2
१०५. नेतित इत्यादिना] P1T; नेतीत्यादिना P2M

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निषेधे निषेधज्ञानाद्वा। इतिपदं[१०६] हि इण: क्तिनि उत्पन्नं[१०७] ज्ञानवाचि। निषेध हि निषिध्यमान: संसर्गातिरिक्तप्रतियोगी[१०८] क्वचिदस्त्येव। तथा शवशरीरेऽणुनिषेधे[१०९] अन्यत्र तत् सत्तया भाव्यमित्यणुसिद्धि:।

स च बाधाद्देह[११०] एव सिद्ध्यतीति भाव:।

ममतोद्रेकादिति। ममताया[१११] मदीयताबुद्धेरुद्रेकात् उत्कर्षात्। ममशब्दादव्ययात्[११२] तलि[११३] ममतेतिरूपम्। देहेन्द्रियादौ मदीयत्वज्ञानात् तत्प्रतियोग्यणुरावश्यक:।[११४] अक्षोपरतिबोधत:। अक्षाणामिन्द्रियाणामुपरते: विगमनस्य बोधतो ज्ञानात्। स्वीयं[११५] चक्षुर्नष्टं श्रोत्रं घ्राणं वेत्यादिधीर्हि जडस्य जीवशरीरस्य[११६] स्वतो न सम्भवति तद्ग्राहीन्द्रियवत्ता[११७] च। इन्द्रियोपरतिग्राहकेन्द्रियान्तरादर्शनात्।[११८] आत्मनश्चेतनत्वेन स्वपरप्रकाशकतया[११९] तद्बोध: सुलभ इति पृथगात्मसिद्धि:। इन्द्रियाणामात्मत्वे च स्वोपरतिबोधो[१२०] न सम्भवेदिति तद्भिन्नतया चाणुसिद्धि:।

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१०६. इतिपदं] P1T; इते॰ P2; इतित: M
१०७. क्तिनि उत्पन्न] T; इण् शक्तिनिन्द्वपञ्चम्यन्तात्तसिल् P2; त्नि: निवित्पन्नं P1; इण् शक्तिनितस्मात् M
१०८. संसर्गातिरिक्त॰] P2MT; संसार्यतिरिक्त॰ P1
१०९. शवशरीरेऽणु॰] T; चच्छरीरेऽणु॰ P1; जीवच्छरीरेऽणु॰ P2M
११०. स च बाधाद्देहे] P1P2; बाधाद्देहे M; अपाधाद्देहे T
१११. ममताया:] P2MT; ममतया P1
११२. ममशब्दादव्ययात्] P2MT; ममशब्दात् P1
११३. तलि] P1T; तसिल् P2M
११४. तत्प्रतियोग्यणुरावश्यक:] P1P2T; प्रतियोग्यणुरा॰ M
११५. स्वीयं] P1MT; स्वयं P2
११६. जीवशरीरस्य] T; जीवच्छरीरस्य P1P2M
११७. तद्ग्राहीन्द्रियवत्ता] P1P2M; ग्राहीन्द्रियवत्ता T
११८. ॰ग्राहकेन्द्रियान्तरादर्शनात्] T; ॰इन्द्रियादर्शनात् P1P2M
११९. स्वपरप्रकाशकतया] सम्पादकीयम्; 'स्वपरप्रकाशतया' इति सर्वासु मातृकासु वर्तते।
१२०. स्वोपरतिबोधो] T; ॰बोधेन P1P2T; ॰बोधन M

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जीवच्छरीरे भूतसङ्घातविशेषे किण्वादिभ्यो मदशक्तिवत्[१२१] चैतन्योद्भूतिरिति[१२२] स्वीकृतिरप्ययुक्तैव। देहाद्बहिः अन्यत्र भूतसङ्घातविशेषे चैतन्योत्पत्तेरदर्शनेन[१२३] तथा कल्पनाऽयोगादिति।

स्वापे निर्भोगत इति। स्वापे सुषुप्तौ वैषयिकसुखस्य दुःखस्य च[१२४] अनुभवाभावात्। देहस्यात्मत्वे हि पुष्पतल्पे[१२५] शयानस्य कामिन्याश्लिष्टस्य तदा भोगः स्यात्।[१२६] अतीन्द्रियस्य[१२७] देहात्मवादे अनङ्गीकारेण[१२८] तत्सहकारिविरहात्[१२९] भोगविरहस्य वक्तुमयुक्तत्वात्। अणोर्देहभिन्नत्वे हि स्वापे सुखमहमस्वाप्समिति सुखबोधोऽस्त्येव।[१३०] वैषयिकसुखाद्यनुभूतिस्तु[१३१] अतीन्द्रियसहकारिविरहादेव[१३२] न संजायते। न हि देहभिन्नात्मवादे प्रत्यक्षदृष्टगोलकादेरेवेन्द्रियत्वमिति।[१३३]

बोधे बोद्धृत्वादिति। उक्त एवार्थोऽन्वयमुखेनैव प्रसाध्यते। तस्माद्देहेन्द्रियभिन्नोऽणुर्जीवच्छरीरे[१३४] आवश्यक इति।। [३]

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१२१. किण्वादिभ्यो मदशक्तिवत्] T; कण्वादिभ्यो P1; अण्वादिभ्यो P2; अण्वादिबोधतः शक्तिवत् M
१२२. चैतन्योद्भूतिरिति] P1MT; चैतन्योद्भूतिः P2
१२३. चैतन्योत्पत्तेरदर्शनेन] P2T; ॰आदर्शनेन M; ॰दर्शनेन P1
"इति स्वापे निर्भोगत सङ्घातविशेषे चैतन्योत्पत्तेरदर्शनेन तथा कल्पनायोगादिति" इति P1 मातृकायामधिकं वर्तते।
१२४. च] T; तु P1P2M
१२५. पुष्पतल्पे] T; पुष्पतलिमे P1; पुष्पिंतल्प P2M
१२६. स्यात्] P1P2T; भोगसत्त्वात् M
१२७. अतीन्द्रियस्य] P2MT; अतीन्द्रिये इन्द्रियस्य P1
१२८. अनङ्गीकारेण] T; अनङ्गीकरणेन P1M; अनङ्गीकारणेन P2
१२९. तत्सहकारिविरहात्] P1P2T; ॰विरहात् सहकारिविरहाद्यनुभूतिस्तु अतीन्द्रियात् M
१३०. सुखबोधोऽस्त्येव] T; ॰भोगो॰ P1P2M
१३१. वैषयिकसुखाद्यनुभूतिस्तु] P2T; ॰सुखानुर्भूतिस्तु P1M
१३२. अतीन्द्रियसहकारि] T; ॰इन्द्रिये इन्द्रियादि॰ P1P2; ॰इन्द्रियादि॰ M
१३३. प्रत्यक्षदृष्टगोलकादेरेवेन्द्रियत्वमिति] P1T; प्रत्यक्षगोलकादेरेवेन्द्रियत्वमिति M; प्रत्यक्षदृष्टगोलकादेरेवेन्द्रियवत्वमिति P2
१३४. देहेन्द्रियभिन्नोऽणुर्जीवछरीरे] P1P2T; ॰भिन्नाणुर्जीवच्छरीरे M

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स च अन्तःकरणादप्यणुरन्य इति प्रसाधयन्नणुस्वरूपं विवृणोति आत्मेति।

आत्मान्तःकरणादन्योऽप्यन्वितो मन्त्रिभूपवत्।
अवस्थापञ्चकस्थोऽतो मलरुद्धस्वदृक्क्रियः॥४॥

मलेन आणवमलेन शक्त्या रुद्धे स्वस्य दृक्क्रिये[१३५] ज्ञानक्रियाशक्ती[१३६] यस्य सः। तथा मलशब्देन मायिककार्मिकमलयोरपि[१३७] ग्रहणं बोध्यम्। तयोरपि[१३८] दृक्क्रियावरणदृढीकारकत्वात्।[१३९] तादृशः आत्मा[१४०] अन्तःकरणात् मनोबुद्ध्यहङ्कारलक्षणात् विद्यालक्षणात् अन्तःकरणाच्च[१४१] अन्यः मम मनः मम बुद्धिः ममाहङ्कारः मम विद्येति[१४२] तेष्वपि ममतोद्रेकदर्शनात्।[१४३] एवं तदन्योऽपि मन्त्रिभूपवत्[१४४] अन्तःकरणान्वित[१४५] एव स्वस्य कृत्येषु[१४६] प्रवर्तते।

जागरे हि बाह्येन्द्रियैः अन्तःकरणैश्च संयुक्तो भोगाय प्रवर्तते। स्वापे[१४७] तु बाह्येन्द्रियपरित्यागेन अन्तःकरणसंयुक्तः सुषुप्तौ तु[१४८]

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१३५. स्वस्य दृक्क्रिये] P2T; स्वदृक्क्रिये P1; स्वस्य दृक्क्रिया M
१३६. ज्ञानक्रियाशक्ती] P1P2T; ॰शक्तिः M
१३७. मायिककार्मिकमलयोरपि] P1MT; मायिककार्मिकयोरपि P2
१३८. "अपि अदृक्तयावरणदृगन्धीकारत्वात्" इति P2 मातृकायामधिक वर्तते
१३९. ॰दृढीकारकत्वात्] P1P2T; ॰दृढीकरणत्वात् M
१४०. तादृशः आत्मा] P1P2T; तादृशात्मा M
१४१. अन्तःकरणाच्च] P2MT; अन्तरन्तःकरणाच्च P1
१४२. विद्येति] P1MT; अविद्येति P2
१४३. ममतोद्रेकदर्शनात्] P1P2T; ॰द्रेकादर्शनात् M
१४४. मन्त्रिभूपवत्] T; मन्त्रिभूपवत् अन्वितः P1P2M
१४५. अन्तःकरणान्वितः P1P2T; अन्तःकरणादन्वितः M
१४६. स्वस्य कृत्येषु] P1M; स्वस्वकृत्येषु P2T
१४७. स्वापे] M; स्वप्ने P1P2T
१४८. सुषुप्तौ तु] P1P2M; सुषुप्तौ T

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बुद्धिपरित्यागेन सूक्ष्मावस्थमनोरूपाद्विविक्तेन[१४९] प्राणादिप्रेरकेण अहङ्कारेण च[१५०] संयुक्त: तुर्यावस्थायां तुर्यातीतावस्थायां[१५१] च सर्वेन्द्रियासंवलितो[१५२] मन्त्रिसंवलितो राजेव शुद्धान्त:कक्ष्यानिद्रागारयोर्वर्तेत[१५३] इति वक्तुं मन्त्रिभूपदृष्टान्तोक्ति:।[१५४] मलरुद्धस्वदृक्क्रिय[१५५] आत्मा अन्त:करणादन्योऽपि मन्त्रिभूपवदन्वित:[१५६] सन् अवस्थापञ्चकस्थ: स्यात्। जाग्रत्स्वप्नसुषुप्ति-तुर्यतुर्यातीतावस्थापञ्चकवर्ती[१५७] भवेदिति निर्गलितोऽर्थ:।

अत्र मलरुद्धस्वदृक्क्रिय इति पदेन मलरोधशक्तिकर्ममाया-बिन्द्वाख्यपञ्चविधपाशस्वरूपमपि[१५८] सूचनया निरूपितं बोध्यम्।

मलो हि तुषकम्बुकताम्रगकालिकासमानो[१५९]ऽनादिरेकोऽणु: दृक्क्रियाच्छादको नीहाराज्ञानान्धकारादिपदवाच्य:। अणुर्हि आत्मत्वात् सर्वज्ञ: ईश्वरवत्। तत्सार्वज्ञ्यं केनचिदाच्छन्नं सत्[१६०] अप्रकाशमानम्।[१६१] स च आच्छादक: मल एव। स च नानाशक्तिभि: नानात्मदृक्क्रियावारक:[१६२] न

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१४९. सूक्ष्मावस्थमनोरूपाद्विविक्तेन] P2; ०मनोरूपचित्तेन P1MT
१५०. अहङ्कारेण च] P1MT; अहङ्कारेण P2
१५१. तुर्यावस्थायां तुर्यातीतावस्थायां] P1P2M; तुर्यातीतावस्थायां T
१५२. सर्वेन्द्रियासंवलितो] P1P2T; सर्वेन्द्रियसंवलितो M
१५३. शुद्धान्त:कक्ष्यानिद्रागारयोर्वर्तते] P1; शुद्धान्त:कक्ष्या निद्राकारयन् निर्वृतिरिति P2; शुद्धान्त:करणो निद्राकारयन् निवृत्तिरिति M; शुद्धान्त:कृत्यनिद्रागारयोर्वर्तत T
१५४. मन्त्रिभूपदृष्टान्तोक्ति:] P1T; मन्त्रिभूपवद्दृष्टान्तोक्ति: P2M
१५५. मलरुद्धस्वदृक्क्रिय:] P1MT; मलरुद्धस्वदृक्क्रियात्मा P2
१५६. मन्त्रिभूपवदन्वित:] P2T; मन्त्रीभूपवदन्वित: P1M
१५७. ०पञ्चकवर्ती] P1T; ०पञ्चकवत् P2; ०पञ्चकवृत्ति: M
१५८. ०स्वरूपमपि] P1P2T; ०स्वरूप M
१५९. तुषकम्बुकताम्रगकालिकासमानो] सम्पादकीयम्; ताम्रकालिका P1P2T; ताम्रकालिका M
१६०. केनचिदाच्छन्न सत्] P1P2M; दाच्छन्न M
१६१. अप्रकाशमानम्] सम्पादकीयम्; अप्रकाशमानत्वात् इति सर्वासु मातृकासु पाठ:
१६२. नानात्मशक्तिभि: नानात्मदृक्क्रियावारक:] T; नानात्मशक्तिभिन्नात्मदृक्क्रियावारक: P1; नानात्मशक्तिभिन्नात्मवारक: P2M

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माया[१६३] तस्या:[१६४] कालनियतिकलाविद्यारागादिहेतुत्वेनान्यथासिद्धत्वात्।[१६५] स च मल: मुक्तिसमयेऽपि दीक्षया न निवर्तते एकमुक्तौ[१६६] सर्वमुक्तिप्रसङ्गात्। किन्तु तच्छक्तय एव निवर्तन्ते।[१६७] अथवा[१६८] मन्त्रेण विषशक्तिवत् कुण्ठतां[१६९] नीयन्ते। एवं मलस्वरूपम्।

रोधशक्तिस्तु भगवच्छक्तिरेव। सा च स्वभावतोऽनुग्रहकारिण्यपि पाशानुवर्तनात्[१७०] पाश इत्युपचर्यते।[१७१] कर्म तु धर्माधर्मलक्षणं बुद्धिगतम्।[१७२] तच्च[१७३] शुद्धाध्वनि बैन्दवपुर्यष्टकवर्ति सत् शुद्धकर्मेत्युच्यते।[१७४] शुद्धेतराध्वनि तु मायेयकलाद्यात्माशुद्धपुर्यष्टकवर्ति[१७५] भोगप्रापकत्वात् पाश:। *माया तु अशुद्धा जडात्मिका[१७६] अशुद्धाध्वोपादानभूता।[१७७] सा च कलादिद्वारा आवारकत्वात् पाश:। मायातो[१७८] भूतभविष्यद्वर्तमानव्यवहारहेतु: कालो जायते। शुद्धाध्वनि तु शुद्धो बैन्दव: काल:। कालानन्तरं मायातो नियति:। सा च

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१६३. न माया] P1M; इदं पदद्वयं "P2T" मातृकयो: नास्ति

१६४. तस्या: P1MT; तु तस्या: P2

१६५. कालनियतिकलाविद्यारागादिहेतुत्वेनान्यथासिद्धत्वात् P1; ०रागादिहेतुनान्यथासिद्धत्वात् P2; ०रागादिहेतुनान्यथात्वात् M; कालरागादिहेतुत्वेनान्यथासिद्धत्वात् T

१६६. एकमुक्तौ] P1T; एकमुक्ते: P2M

१६७. तच्छक्तय एव निवर्तन्ते] P1P2M; तच्छक्ति: एव निवर्तते T

१६८. अथवा] P2MT; अथ P1

१६९. कुण्ठतां] P1; कुण्ठितां P2MT

१७०. पाशानुवर्तनात्] P1MT; पाशानुवर्तनादेव P2

१७१. पाश इत्युपचर्यते] P1T; उपचर्यते P2M

१७२. बुद्धिगतम्] P2M; बुद्धिगम् P1; "T" मातृकायामिदं पदं नास्ति

१७३. तच्च] P1P2T; तत् M

१७४. शुद्धकर्मेत्युच्यते] P2M; शुद्धं कर्मेत्युच्यते P1T

१७५. मायेयकलाद्यात्माशुद्धपुर्यष्टकवर्ति] P1MT; ०कलाद्यान्यात्माशुद्ध P2

१७६. अशुद्धा जडात्मिका] M; अशुद्धजडात्मिका P1P2

१७७. अशुद्धाध्वोपादानभूता] M; अशुद्धातत्त्वोपादानभूता P1P2

* माया तु....... पाश: इतीद वाक्यं "T" मातृकायां नास्ति

१७८. मायातो] P1T; मायातो हि भूतस्य P2M

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कर्माणि कर्तुरेव फलप्रदानि[१७९] नान्येषामिति नियमहेतुः।[१८०] तदनन्तरं मायातः कला जायते। सा चाणोः क्रियाशक्त्यभिव्यञ्जिका।

तदनन्तरमणोः *ज्ञानशक्त्यभिव्यञ्जिका विद्या। तदनन्तरम् इच्छाशक्त्यभिव्यञ्जको[१८१] बुद्धिधर्मविलक्षणो विषयाभिष्वङ्गजनको रागः कलातो जायते। तदनन्तरं कालादिरागान्तपञ्चकञ्चुकयोगादात्मा पुरुषतत्त्वाख्यं लभते। ततो मायातः कलाद्वारा प्रकृतिर्जायते। तस्याः सत्त्वरजस्तमोलक्षणाः सुखदुःखमोहजनकाः त्रयो गुणा जायन्ते। ते च गुणाः[१८२] प्रकृतेरत्यन्ताभिन्नत्वात् प्रकृतिग्रहणेनापि गृह्यन्ते। प्रकृतितो बुद्धिरध्यवसायफलिका[१८३] महदाख्या जायते तस्याश्च भावाष्टकम्।[१८४] तत्र धर्मज्ञानवैराग्यैश्वर्याणि सात्त्विकानि। अवैराग्यं राजसम्। अधर्माज्ञानानैश्वर्याणि तामसानि। एवं द्विचत्वारिंशच्छक्ति-वर्यभेदभिन्नाः[१८५] प्रत्यया अपि तद्धर्माः।[१८६]

ततो बुद्धेः[१८७] सात्त्विकराजसतामसभेदेन तैजसवैकारिकभूतादिनामा अहङ्कारः।[१८८] तत्र तैजसादहङ्कारात्[१८९] श्रोत्रत्वक्चक्षुर्जिह्वाघ्राणनामानि पञ्चज्ञानेन्द्रियाणि मनश्चान्तरिन्द्रियम् उत्पद्यन्ते।[१९०] वैकारिकात्तु[१९१]

१७९. फलप्रदानि P1P2M; फलप्रदायिनि T
१८०. नियमहेतुः] T; नियमनहेतुः P1P2M
* ज्ञानशक्त्यभिव्यञ्जिका....... तदनन्तरम् पर्यन्तं "T" मातृकायां नास्ति
१८१. इच्छाशक्त्यभिव्यञ्जको] P1P2; ०भिव्यञ्जिका MT
१८२. गुणाः] P2MT; गुणाः गुणतः P1
१८३. बुद्धिरध्यवसायफलिका] P1T; ०रध्यवसायिका P2M
१८४. भावाष्टकम्] M; भवाष्टकद्धर्मः P1य भावाष्टक धर्मः] P2; भवाश्चेष्टकर्म T
१८५. द्विचत्वारिशच्छक्तिवर्यभेदभिन्नाः] P2; सिद्धिकृष्टशक्तिविपर्यभेदभिन्नाः P1; द्विचत्वारिंशत्तुष्टिवर्यभेदभिन्नाः M; द्विचत्वारिंशत्तुष्टयवर्यभेदभिन्नाः T
१८६. तद्धर्माः] P1P2T; तद्धर्मजन्याः M
१८७. ततो बुद्धेः] P1P2M; इदं पदद्वय "T" मातृकायां नास्ति
१८८. तैजसवैकारिकभूतादिनामा अहङ्कारः] P1T; ०भूतादिनामास्त्वहङ्काराः P2; ०भूतादिनामानस्त्वहङ्कारः M
१८९. तैजसादहङ्कारात्] T; तैजसात्वहङ्कारा P1; तैजसाहङ्कारे P2; तैजसाहङ्कारात् M
१९०. मनश्चान्तरिन्द्रियमुत्पद्यन्ते] P1; ०रिन्द्रियमुपपद्यते P2; ०रिन्द्रियमुत्पद्यते MT
१९१. वैकारिकात्तु] P1T; वैकारिके तु P2; वैकार्तु M

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वाक्पाणिपादपायूपस्थाख्यानि पञ्चकर्मेन्द्रियाणि प्राणवायुश्च[१९२] जायन्ते।[१९३] भूताद्यहङ्कारात्तु[१९४] शब्दस्पर्शरूपरसगन्धनामानि पञ्चतन्मात्राणि[१९५] जायन्ते। तत्र शब्दतन्मात्रादाकाश: स्पर्शतन्मात्राद्वायु: रूपतन्मात्रात् तेज: रसतन्मात्राज्जलं[१९६] गन्ध-तन्मात्रात् पृथ्वी। तत्राकाशस्य शब्द एको[१९७] गुण:। वायोस्तु शब्दस्पर्शौ तेजस: शब्दस्पर्शरूपाणि जलस्य तु शब्दस्पर्शरूपरसा: पृथिव्यास्तु शब्दस्पर्शरूपरसगन्धा: पञ्चापि गुणा:। एवं कालनियतिकलाविद्यारागपुरुषप्रकृतिगुणबुद्ध्यहङ्कारचित्तकर्मेन्द्रियपञ्चकज्ञानेन्द्रियपञ्चकपञ्चतन्मात्र-पञ्चभूतात्मकानि एकत्रिंशत्तत्त्वानि जायन्ते।

तत्र निवृत्तिकलास्थे पृथ्वीतत्त्वे अष्टोत्तरशतसंख्यानि भुवनानि प्रतिष्ठाकलास्थेषु अबादिप्रकृत्यन्ततत्त्वेषु[१९८] षट्पञ्चाशत् संख्याकानि[१९९] भुवनानि विद्याकलास्थेषु पुरुषादिकालान्तेषु तत्त्वेषु[२००] सप्तविंशतिभुवनानि।

एवमुक्तभुवनतत्त्वात्मिका[२०१] शुद्धाध्वोपादानं[२०२] माया महामाया बिन्दुरित्युच्यते। सा च शुद्धा जडात्मिका[२०३] नित्या शुद्धाध्वोपादानभूता। सा च शब्दात्मिका। महामायात: शान्त्यतीतशान्तिविद्याप्रतिष्ठानिवृत्तय: पञ्चकला जायन्ते नादबिन्द्वक्षरमातृकाश्च। तत्र बिन्दो: शिवतत्त्व[२०४] प्रथममुत्पद्यते।[२०५]

१९२. प्राणवायुश्च] P1P2T; प्राणवायवश्च M
१९३. जायन्ते] P1P2M; जायते T
१९४. भूताद्यहङ्कारात्तु] P2M; भूताद्यहङ्कात् P1T
१९५. शब्दस्पर्शरूपरसगन्धनामानि पञ्चतन्मात्राणि] P1T; तन्मात्राणि P2M
१९६. रसतन्मात्राज्जलं] P1P2M; पदद्वयमिदं "T" मातृकायां नास्ति
१९७. एको] P1MT; एव P2
१९८. अबादिप्रकृत्यन्ततत्त्वेषु] P2; जलतत्त्वादिप्रकृत्यन्ततत्त्वेषु P1MT
१९९. सख्याकानि] P2M; पदमिदं P1T मातृकयोर्नास्ति
२००. पुरुषादिकालान्तेषु तत्त्वेषु] P1T; पुरुषादिकलान्ततत्त्वेषु P2; पुरुषादिकालतत्त्वेषु M
२०१. एवमुक्तभुवनतत्त्वात्मिका] P2; ॰भुवनतत्त्वात्मका च ड; ॰तत्त्वात्मक ज
२०२. शुद्धाध्वोपादानं] P1MT; शुद्धाध्वोपादाना P2
२०३. शुद्धा जडात्मिका] सम्पादकीयम्; शुद्धजडात्मिका P1; शुद्धा अजडात्मिका T; शुद्धात्मिका P2M
२०४. शिवतत्त्वं] P1P2T; शक्तितत्त्वं M
२०५. प्रथममुत्पद्यते] P2MT; ॰उत्पाद्यते P1

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तत्र चत्वारि भुवनानि। शिवतत्त्वानन्तरं बिन्दोः शक्तितत्त्वमुत्पद्यते। तत्र एकादशभुवनानि। शक्तितत्त्वादनु बिन्दोः सादाख्यमुत्पद्यते[२०६] तत्रैकं भुवनम्।

सादाख्यानन्तरमीश्वरतत्त्वमुत्पद्यते।[२०७] *तत्राष्ट भुवनानि। ईश्वातत्त्वानन्तरं[२०८] शुद्धविद्यातत्त्वमुत्पद्यते। तत्र नव भुवनानि। इयं च महामाया अपरमुक्त्यनुगुणापि[२०९] परमुक्त्यननुकूलत्वात्[२१०] पाश इत्युच्यते। एवं पञ्चपाशस्वरूपनिरूपणं संग्रहेण बोध्यम्।[२११] एवं सूत्रद्वयेन पशुपदार्थः पाशपदार्थेन सह प्रत्यपादि।।[४]

अथ उक्तपशुपदार्थप्रेरकतया पतिपदार्थस्य[२१२] विकारित्वमाशङ्क्य निराकरोति पञ्चमसूत्रेण[२१३] विदन्तीति।[२१४]

विदन्त्यक्षाणि[२१५] पुंसार्थान्न स्वयं सोऽपि शम्भुना।
तद्विकारी शिवश्चेन्न कान्तोऽयोवत् स तं नयेत्।। ५।।

अक्षाणि इन्द्रियाणि पुंसा अधिष्ठितानि[२१६] अर्थात्[२१७] शब्दादिविषयान्

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२०६. सादाख्यमुत्पद्यते] M; सादाख्यतत्त्वमुत्पद्यते P1T; सादाख्यतत्त्वम् P2
२०७. सादाख्यातन्तरमीश्वर॰] P1P2; सादाख्यतत्त्वानन्तरमीश्वर॰ MT
२०८. ईश्वरतत्त्वानन्तरं] सम्पादकीयम्; अधीश्वराख्यानन्तरं P1; ईश्वरतत्त्वादनन्तरं P2; ईश्वराख्यादनन्तरं M
* तत्र .... शुद्धविद्यातत्त्वमुत्पद्यते पर्यन्तं "T" मातृकायां नास्ति
२०९. अपरमुक्त्यनुगुणापि] P1P2T; अपरत्रमुक्त्यनुगुणापि M
२१०. परमुक्त्यननुकूलत्वात्] P1P2T; परत्रमुक्त्यनतु M
२११. बोद्ध्यम्] MT; बोद्धव्यम् P1P2
२१२. पतिपदार्थस्य] P2T; त्रिपदार्थस्य P1M
२१३. पञ्चमसूत्रेण] P2T; पञ्चमेन सूत्रेण P1; पञ्चमसूत्रे M
२१४. विदन्तीति] P1T; विन्दन्तीति P2M
२१५. विदन्त्यक्षाणि] P,T; विन्दन्त्यक्षाणि P2M
२१६. अधिष्ठितानि] P1MT; अधिष्ठितानि सन्ति P2
२१७. "P2" मातृकायामिदं पदं नास्ति।

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विदन्ति[२१८] जानन्ति। सोऽपि पुमानपि[२१९] न[२२०] स्वयमधिष्ठाता[२२१] किन्तु शम्भुना प्रेरित एव। ननु शम्भुश्चेत् पशुप्रेरक: तर्हि शिवोऽपि[२२२] विकारी स्यात् इति चेत्[२२३] मैवं वोच:।[२२४] शिवो हि करणात्[२२५] न प्रेरक: किन्तु संकल्पमात्रेणैव।[२२६] वस्तुतस्तु सन्निधिमात्रेणैव। कान्त: अयस्कान्त: अयोवत् यथा स्वसन्निधिमात्रेण[२२७] अय: प्रेरयति तथा च शिवोऽपि तं पुमांसं नयेत् प्रेरयेत्। सन्निधिमात्रेणेति[२२८] न विकारिता भवेदित्यर्थ:। एवं विकारित्वनिराकरणं पञ्चमसूत्रेणाकारि।

अत्र[२२९] इन्द्रियाणामधिष्टातृत्वेन[२३०] पशुसिद्धि: तत्सिद्ध्या शिवसिद्धिश्च प्रत्यपादीति। [५]

नन्वेवमनुमानेन शिवसिद्धिरुच्यते[२३१] चेदीश्वरासिद्धिरेव स्यात् अनुमानवेद्यत्वात् शिवस्य जडता स्यात्। एवमणोरपि तत्र अनुमानतोच्यते[२३२] चेत् ईश्वरासिद्धिरेव स्यात्। निगमागमा हि तत्र मानं भवेयु:। तेषामीश्वरोक्ततया आप्तवाक्यत्वेन प्रामाण्यं वाच्यम्। तच्च ईश्वरासिद्धौ न सम्भवति। ईश्वरसिद्धौ

२१८. विदन्ति] P1T; विन्दन्ति P2; विन्दन्ति इति M
२१९. पुमानपि] P1MT; पुमान् P2
२२०. न] P1MT; तु P2
२२१. स्वयमधिष्ठाता] P1MT; स्वयमधिष्ठाता न P2
२२२. शिवोऽपि] P2; शिव: P1MT
२२३. चेत्] P2MT; चेत् न P1
२२४. मैवं वोच:] P1T; न चैवमवोच: P2M
२२५. करणात्] T; करण P2; करणान् P1M
२२६. सङ्कल्पमात्रेणैव] P1; सङ्कल्पमात्रेण P2MT
२२७. स्वसन्निधिमात्रेण] P2; सन्निधिमात्रेण P1MT
२२८. सन्निधिमात्रेणेति] P1; सन्निधिमात्रेण P2MT
२२९. अत्र] M; अत्र च P1P2T
२३०. इन्द्रियाणामधिष्ठातृत्वेन] P1P2M; ०णामज्ञातृत्वेन T
२३१. शिवसिद्धिरुच्यते] P1P2M; शिवस्वरूपसिद्धिरुच्यते T
२३२. अनुमानतोच्यते] P2M; अनुमानेनोच्यते P1T

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हि निगमागमानां तदुक्तत्वेन प्रामाण्यं प्रामाण्ये च तत्प्रामाण्यतः[२३३] ईश्वरसिद्धिरिति अन्योन्याश्रयशङ्कां परिहरति-अदृश्यं चेदिति।

अदृश्यं[२३४] चेदसद्भावो दृश्यं[२३५] चेज्जडिमा भवेत्।
शम्भोस्तद्व्यतिरेकेण ज्ञेयं रूपं विदुर्बुधाः[२३६]॥६॥

शिवस्याणोर्वा स्वस्वरूपम्[२३७] अदृश्यं चेत् प्रमाणागोचरीभूतं[२३८] चेत् असद्भावः स्यात्[२३९] शिवस्याणोर्वा स्वरूपं[२४०] लब्धप्रमाणवेद्यं[२४१] चेत् जडिमा जाड्यं भवेदित्याशङ्का। तत्रोत्तरम्-बुधाः शम्भो रूपं[२४२] तदुभयदोषपरिहारेण ज्ञेयं निगमागमोदितबुद्धिवृत्त्यभिव्यक्तचिच्छक्तिज्ञेयतया[२४३] विदुः जानन्ति। निगमागमप्रामाण्यं च महाजनपरिग्रहादेव सुग्रहमिति नान्योन्याश्रयशङ्का[२४४] इति भावः। शिवस्वरूपं हि विद्वांसो[२४५] दीक्षापूर्वकगुरुणानुगृहीतनिगमागमश्रवणपूर्वकमनननिदिध्यासनसहकारेण[२४६]

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२३३. तत्प्रामाण्यतः] P2M; तत्प्रमाणतः P1T
२३४. अदृश्यं] P1MT; अदृश्यः P2;
२३५. दृश्य] P1MT; दृश्यः P2
२३६. ज्ञेय रूप विदुर्बुधाः] P1MT; रूप ज्ञेय बुधा विदुः P2
२३७. स्वस्वरूपं] P2MT; सस्वरूपं P1
२३८. प्रमाणागोचरीभूतं] P1T; प्रमाणगोचरभूतं P2; प्रमाणागोचरं मतं चेत् M
२३९. स्यात्] P1P2M; स्यात् तुच्छं स्यात् T
२४०. शिवस्याणोर्वा स्वरूपं] P2; शिवस्याणोर्वा P1; शिवस्थाणोर्वरस्वरूपं च M; शिवस्याणोर्वा स्वास्वरूपं T
२४१. लब्धप्रमाणवेद्यं] P1P2M; जडप्रमाणवेद्य T
२४२. रूपं] P1MT; रूपं तथा P2
२४३. निगमागमोदितबुद्धिवृत्त्यभिव्यक्तचिच्छक्तिज्ञेयतया] P1T ; निगमागमोदितबुद्धिवृत्तिभिः व्यक्तचिच्छक्तिज्ञेयतया P2; निगमागमोदितबुद्धिवृत्तिभिः व्यक्तिचिच्छक्तिज्ञेयतया M
२४४. नान्योन्याश्रयशङ्का] P1MT; नान्योन्याश्रयाशङ्का P2
२४५. विद्वांसो] P1T; पदमिदं "P2M" मातृकयोः नास्ति
२४६. दीक्षापूर्वकगुरुणानुगृहीतनिगमागमश्रवणपूर्वकमनननिदिध्यासनसहकारेण] P2MT; दीक्षापूर्व्रकगुर्वनुग्रहनिगमागमश्रवणपूर्वकमनननिदिध्यासनसहकारेण P1

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भावनाप्रकर्षात्[२४७] स्वानुभूत्या साक्षात्कुर्वन्तीति। ज्ञेयत्वात् स्वप्रकाशत्वाच्च न तुच्छत्वजडत्वशङ्केति[२४८] षष्ठसूत्रेण प्रत्यपादि। [६]

एवं ज्ञेयस्य शिवस्य जडप्रपञ्चस्य[२४९] च ज्ञातृत्वेनापि पशुपदार्थसिद्धिं दृढीकरोति नाचिदिति।

नाचिच्चित्सन्निधौ किन्तु न वित्तस्ते उभे मिथ:।
प्रपञ्चशिवयोर्वेत्ता य: स आत्मा तयो: पृथक्॥७॥

प्रपञ्चशिवयो: वेत्ता य: स आत्मा स च तयो: पृथक् ताभ्यामन्यरूपो भवति। सद्रूपशिवज्ञातृत्वात् सद्रूप:[२५०] असद्रूपप्रपञ्चज्ञातृत्वादसद्रूपश्चेति[२५१] सदसद्रूपतया ताभ्यां पृथग्भूत इत्यर्थ:।

*ननु शिवस्य अचिदेव ज्ञात्री[२५२] भवतु कथमणोरेव तज्ज्ञातृतेत्यत्राह–नाचिच्चित्सन्निधाविति। चित्सन्निधौ तेज:सन्निधौ तम इव अचित् जडत्वात्[२५३] चितं न जानीयात् इत्यर्थ:। *एवं जडं चित् ईश्वरो न वेत्ति सविकल्पतया[२५४] न जानाति विकल्पस्येन्द्रियधर्मत्वात्। ऊहापोहरूपज्ञानेन[२५५] शिवस्य यत् सर्वज्ञातृत्वं तत् प्रकृतानुपयोगि तच्च

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२४७. भावनाप्रकर्षात्] P1T; भावनात् P2; भावात् M

२४८. तुच्छत्वजडत्वशङ्केति] M; तु जडत्वाशङ्केति P1; तुच्छजडत्वाशङ्केति P2; तुच्छत्वाशङ्केति T

२४९. जडप्रपञ्चस्य] P1P2T; प्रपञ्चस्य M

२५०. सद्रूप:] P1MT; सद्रूप इति P2

२५१. असद्रूपप्रपञ्चज्ञातृत्वादसद्रूपश्चेति] P1T; ॰दसद्रूप इति P2M

२५२. ज्ञात्री] P2M; ज्ञातृ T

२५३. अचित् जडत्वात्] M; अचिज्जन्यत्वादेव P2; अचिन्न जडत्वादेव T

* ननु .... इत्यर्थ: पर्यन्तं "P1" मातृकायां नास्ति

२५४. सविकल्पतया] P2M; सविकल्पकतया P1

* एवं जडं चित् ईश्वरो न वेत्ति सविकल्पतया न जानाति पर्यन्तं "T" मातृकायां नास्ति।

२५५. ऊहापोहरूपज्ञानेन] P1; ऊहापोहज्ञानेन M; ऊहरूपज्ञानेन T

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कालानवच्छिन्नं विवक्षितमिति भावः।

ननु शिव एव शिवस्य ज्ञाता भवतु किमिति तज्ज्ञातृताणोरेवेति चेन्मैवम्। निगमागमजन्यधीवृत्तिभिर्व्यक्तज्ञानस्य[२५६] प्रकृतत्वात्[२५७] तादृशज्ञानं न। शिवस्य स्वस्वरूपेऽपि[२५८] नास्ति।[२५९] एवं स्वप्रकाशत्वेऽपि[२६०] तादृशचिच्छक्त्याः स्वज्ञातृत्वाभावात् तस्मात् पारिशेष्यात्[२६१] प्रपञ्चशिवज्ञातृतया आत्मन एव सिद्धिरिति।[२६२]

चित्सन्निधौ शिवसन्निधौ[२६३] अचिन्नास्त्येव कुतो वेत्ति अचित् चितम्। ते उभे अचिच्चितौ जडेश्वरौ मिथः परस्परं न वित्तः न जानीतः।

उक्तप्रकारेण प्रपञ्चशिवयोर्वेत्ता यः तयोः पृथक् स आत्मेति अन्वयमुखतोऽर्थो विज्ञेयः।[२६४] एवं सप्तमसूत्रेणापि[२६५] पारिशेष्यादात्मसिद्धिः प्रत्यपादीति। [७]

एवं केवलावस्थायां सकलावस्थायां[२६६] च पशुस्वरूपं निरूप्य शुद्धावस्थायां पशुस्वरूपं निरूपयितुमुपक्रमते-स्थित्वेति।

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* "एवं जडं .... ऊहापोहरूपज्ञानेन शिवस्य" पर्यन्तं "P2" मातृकायां नास्ति।

२५६. निगमागमजन्यधीवृत्तिभिर्व्यक्तज्ञानस्य] P2M; निगमागमजन्यधीवृत्त्यभिव्यक्तचिच्छक्त्या P1T

२५७. प्रकृतत्वात्] P1T; ज्ञातव्यप्रकृतत्वात् P2M

२५८. स्वस्वरूपेऽपि] P2MT; स्वरूपेऽपि P1

२५९. नास्ति] P2M; नास्ति एव P1T

२६०. स्वप्रकाशत्वेऽपि] P1P2M; स्वप्रकारत्वेऽनि T

२६१. पारिशेष्यात्] P1P2M; परिशेषात् T

२६२. आत्मन एव सिद्धिरिति] P1P2M; आत्मनः सिद्धिरेव T

२६३. शिवसन्निधौ] P1P2T; शिवस्य सन्निधौ M

२६४. विज्ञेयः] P1P2M; ज्ञेयः T

२६५. सप्तमसूत्रेणपि] P2M; सप्तमेन सूत्रेणापि P1T

२६६. सकलावस्थायां] P1P2T; पदमिदं "M" मातृकायां नास्ति।

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स्थित्वा सहेन्द्रियव्याधै: त्वां न वेत्सीति बोधित:।
मुक्त्वैतान् गुरुणानन्यो धन्य: प्राप्नोति तत्पदम्।। ८।।

गुरुणा आचार्यमूर्त्यवष्टम्भेन[२६७] शिवेन तत्छक्तिपातानुरोधेन चाक्षुषीं स्पार्शनीं[२६८] मानसीं वैज्ञानिकीं शास्त्रदीक्षां योगदीक्षां हौत्रीं तत्रापि क्रियावतीं ज्ञानवतीं सबीजां निर्बीजामपि सद्योनिर्वाणदाम् असद्योनिर्वाणदां शिवधर्मिणीं लोकधर्मिणीं समयदीक्षां विशेषदीक्षां षडध्वशोधिनीं निर्वाणदीक्षां च कृत्वा, हे वत्स, त्वं व्याधै:[२६९] सह वर्धितो राजकुमार इव इन्द्रियै: सह स्थित्वा त्वां न वेत्सि *त्वां वस्तुत: शिवसमानस्वरूपम् अखण्डसच्चिदानन्दाकारं न वेत्सि न जानासि इति बोधित: सन् गुरुणा[२७०] बोधितो राजकुमार: किरातानिव[२७१] इन्द्रियाणि त्यक्त्वाऽनन्य: शिवोऽहमस्मीति भावनावान्[२७२] धन्यो भूत्वा तत्पदं तादृशशिवसमानरूपं राजकुमारो राजभावमिव शिवभावं प्राप्नोति। शिवभावो हि असङ्कुचितज्ञानैश्वर्यलक्षण:। अत: शिवज्ञाता शिवत्वं प्रतिपद्यते इति निर्गलितोऽर्थ:। एवमष्टमेन सूत्रेण अणो: शुद्धावस्था प्रत्यपादीति बोध्यम्। [८]

शुद्धावस्थामापन्नस्य करणीयमाह नवमेन सूत्रेण-चिद्दृशेति।

चिद्दृशात्मनि दृष्ट्वेशं त्यक्त्वा वृत्तिमरीचिकाम्।
लब्ध्वा शिवपदच्छायां ध्यायेत् पञ्चाक्षरीं सुधी:।।९।।

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२६७. आचार्यमूर्त्यवष्टम्भेन] P1P2; आचार्यमूर्त्यवष्टम्भभेदेन M; आचार्यमूर्त्यवष्टम्भनभेदेन T

२६८. स्पार्शनीं] T; स्पर्शनीं P1P2M

२६९. व्याधै:] P1P2T; इन्द्रियव्याधै:M

* ''त्वां वस्तुत: शिवसमानस्वरूपम् अखण्डसच्चिदानन्दाकारं न वेत्सि'' पर्यन्तं ''P2'' मातृकायां नास्ति।

२७०. गुरुणा] P2MT; अथ गुरुणा P1

२७१. किरातानिव] P1P2T; किराता इव M

२७२. भावनावान्] T; तादात्म्यभावनावान् P1P2M

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स सुधीः चिद्दृशा चिच्छक्त्या दृष्ट्या[२७३] आत्मनि ईशं[२७४] दृष्ट्वा साक्षात्कृत्य वृत्तिमरीचिकां संसारमरीचिकां त्यक्त्वा तीर्त्वा शिवपदच्छायां शिवमययोः शक्तिमययोर्वा चरणयोः छायामनातमभुवनं[२७५] लब्ध्वा शिवानुग्रहं प्राप्येति यावत् पञ्चाक्षरीं ध्यायेत् शिवोऽहमस्मीति भावयेत्। यद्यपि शिवतादात्म्यं[२७६] नास्त्येव तथापि सोऽहं भावनया[२७७] गरुडैक्यभावनामन्त्रैः[२७८] विषशक्तिरिव[२७९] मलशक्तिः निरुध्श्त[२८०] इति भावः। पञ्चाक्षर्यर्थध्यानमेवम्[२८१]; नमः शब्देन प्रह्वत्ववाचिना[२८२] तादात्म्यभावनाऽभिधीयते।[२८३] शिवशब्देन शिवः। तथा च शिवोऽहमस्मीति पञ्चाक्षर्यर्थध्यानं[२८४] बोध्यम्। एवं नवमसूत्रेण[२८५] शुद्धावस्थामापन्नस्य करणीयमाख्यायि।[२८६] [९]

अथ दशमेन सूत्रेण तत्करणीयं सम्यग्विवृणोति-शिवेनैक्यमिति।

शिवेनैक्यं गतः सिद्धस्तदधीनस्ववृत्तिकः।
मलमायाद्यसंस्पृष्टो भवति स्वानुभूतिमान्॥१०॥

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२७३. चिच्छक्त्या दृष्ट्या] P2; चिच्छक्त्या दृश्या T; चिच्छक्तिद्रष्टा P1; चिच्छक्तिदृष्ट्वा M
२७४. ईशं] P1P2M; ईश्वरं T
२७५. छायामनातपभुवनं] P1P2T; छायामनन्तभुवनं M
२७६. यद्यपि] P2MT; यद्यपि स्वस्मिन् P1
२७७. भावनया P2M; भावना P1
२७८. गरुडैक्यभावनामन्त्रैः] P2T; गरुडैक्यभावनया मन्त्रैः P1M
२७९. विषशक्तिरिव] T; विषशक्तिमिव P1P2M
२८०. मलशक्तिः निरुध्यते] T; मलशक्तिं निर्भञ्जेत् P1P2; मलशक्तिं निर्भिन्देत् M
२८१. पञ्चाक्षर्यर्थध्यानमेवम्] P1P2T; पञ्चाक्षर्यर्थध्यानाद्येवम् M
२८२. प्रह्वत्ववाचिना] P1M; प्रभवत्ववाचिना P2; प्रभुत्ववाचिना T
२८३. तादात्म्यभावनाऽभिधीयते] P2T; तादात्म्यभावनमभिधीयते P1; तादात्म्यभावनामभिधीयते M
२८४. पञ्चाक्षर्यर्थध्यानं] P1MT; पञ्चाक्षर्या अर्थध्यानं P2
२८५. नवमसूत्रेण] P2MT; नवमेन सूत्रेण P1
२८६. करणीयमाख्यायि] P1T; °माख्याति P2

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परशिवनैक्यं तादात्म्यं[२८७] गत: ज्ञातवान् गत्यर्थेत्यादिना[२८८] कर्तरि क्त: गत्यर्थश्च धातु: ज्ञानार्थोऽपि[२८९] भवतीति।

*नन्वत्रैक्यशब्देन तदेवेदमिति[२९०] चन्द्रबिम्बप्रतिबिम्बवन्निरुपचरितमैक्यं किं जीवशिवयोर्विवक्षितम्[२९१] अथवा यश्चोर: स: स्थाणुरिति स्थाणुचोरयोरिव बाधायामैक्यं[२९२] किं जीवशिवयोर्विवक्षितं यद्वा कनकं कुण्डलमिति[२९३] परिणामेनैक्यं[२९४] किं वा[२९५] नीलमुत्पलमिति नैल्योत्पलवत्[२९६] समवायेनैक्यम्[२९७] आहोस्वित् अय: पिण्डाग्निवदन्योन्यधर्मसङ्करादैक्यम् अपि वा जलक्षीरघृतक्षीरनदीसमुद्रलवणसस्यवदपृथग्भावसंयोगेनैक्यं यद्वा तिलतैलवत् अनादिसंयोगेनैक्यम् अथवा गरुडमान्त्रिकयोरिव तादात्म्यभावनया ऐक्यं किं वा तप्तलोहजलवल्लयवशादैक्यम्[२९८] अथवा मृतपित्रोरिव[२९९] विहितकर्मणैक्यं[३००] यद्वा अरणिपावकयोरिव अनभिव्यक्तावस्थितयोरैक्यम् अपि वा दीपालोकसौरालोकयोरिवाभिभववशादैक्यं किं वा कामुककामिनी-

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* ''शुद्धावस्थामापन्नस्य करणीयमाख्यायि। अथ दशमेन सूत्रेण पर्यन्तं'' ''M'' मातृकायां नास्ति।

२८७. तादात्म्यं] T; P1P2M मातृकासु इदं पदं न विद्यते।

२८८. गत्यर्थेत्यादिना] P1P2T; गत्यर्थादिना M

२८९. धातु: ज्ञानार्थोऽपि] P2MT; धातुज्ञानार्थोऽपि P1

२९०. तदेवेदमिति] P1M; तदेवमिति P2

२९१. जीवशिवयोर्विवक्षितम्] P1P2; जीवशिवयोगविवक्षितम् M

२९२. बाधायामैक्यं] P1; बाधयैक्यं P2M

२९३. कनकं कुण्डलम्] P2; कनककुण्डलम् M; कनककुण्डलमिति कनककुण्डलवत् P1

२९४. परिणामेनैक्यं] P1P2; परिणामैक्यं M

२९५. किं वा] P2M; इदं पदद्वयं ''P1'' मातृकायां नास्ति।

२९६. नैल्योत्पलवत्] P1P2; नीलोत्पलवत् M

२९७. समवायेनैक्यम्] P1P2; समवायैक्यम् M

२९८. तप्तलोहजलवल्लयवशादैक्यम्] P1P2; तप्तलोहजलवदैक्यम् M

२९९. मृतपित्रोरिव] P1; मृत्पिण्डयोरिव P2; मृतपिण्डैरिव M

३००. विहितकर्मणैक्यं] P1; विहितयोजनकर्मणैक्यं P2; विहितकर्मयोजनकर्मणा ऐक्यं M

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वदानन्दानुभववशादैक्यम् अथवा मित्रयोरिव मिथः स्नेहदाढ्यदैक्यम्।[३०१]

न तावच्चतुर्दशस्वमीषु पक्षेषु प्रथमः पक्षः[३०२] सम्भवति मायावादिमतप्रवेशापत्तेः। न चेष्टापत्तिः[३०३] तन्मतखण्डनप्रवृत्तबह्वागमविरोध-प्रसङ्गात्। न द्वितीयः जीवशिवयोरन्यतरबाधानङ्गीकारात्।[३०४] न तृतीयः उभयोः परिणामानङ्गीकारात्। न चतुर्थः द्वयोः समवायस्य शिवशासनेऽप्रसिद्धेः। न पञ्चमः[३०५] द्वयोः धर्मसङ्करस्य[३०६] सिद्धान्तेऽनङ्गीकारात्।[३०७] नापि षष्ठः द्वयोः विभ्वोः अक्रिययोः संयोगानुपपत्तेः तत एव न सप्तमः। तद्वत् कदाचित्[३०८] विभागस्यापि प्रसङ्गात्[३०९] नाप्यष्टमः। तद्वदैक्यस्यालीकत्वापत्तेः असत्यैक्यज्ञानस्य अतत्त्वज्ञानत्वेनापुरुषार्थत्वप्रसङ्गात्[३१०] जीवशरीरैक्यभ्रमस्यापि मोक्षहेतुत्वापत्तेश्च। नापि नवमः। अस्मिन् शासने जीवशिवयोरेकलयस्यानङ्गी-कारात्।[३११] नापि दशमः। संयोजनकर्मणि साम्यापादकत्वेऽपि[३१२] ऐक्यापादकत्वानुपपत्तेः नित्यासम्बद्धयोः[३१३] संयोजनानुपपत्तेश्च। नाप्येकादशः। अभिव्यक्तिमात्रेणैक्ये[३१४] खननाभिव्यक्तकूपजलस्य भूम्या सह

३०१. स्नेहदाढ्यदैक्यम्] P1M; स्नेहादैक्यम् P2
३०२. प्रथमः पक्षः] P1P2; प्रथमे पक्षे M
३०३. इष्टापत्तिः] M; इष्टापत्तेः P1; इष्टावाप्तिः P2
३०४. जीवशिवयोरन्यतरबाधानङ्गीकारात्] P1P2; जीवशिवयोः प्रवृत्तिबाह्यानङ्गीकरणात् M
३०५. न पञ्चमः] P1P2; न पृथग्विधः M
३०६. धर्मसङ्करस्य] P2M; धर्मसङ्करस्यापि P1
३०७. सिद्धान्तेऽनङ्गीकारात्] P1; सिद्धान्तैः अनङ्गीकारात् P2; सिद्धान्ते नानादिकारणात् M
३०८. तद्वत् कदाचित्] P1; तदेव कदाचित् P2; तदेव काचित् M
३०९. प्रसङ्गात्] P2; प्रसङ्गाच्च P1; अप्रसङ्गात् M
३१०. असत्यैक्यज्ञानस्यातत्त्वज्ञानेनापुरुषार्थत्वप्रसङ्गात्] P1; असत्यैक्यज्ञानसाधन तत्त्वज्ञानत्वेनापुरुषार्थत्वप्रसङ्गात् P2M
३११. जीवशिवयोरेकलयस्यानङ्गीकारात्] P1P2; जीवशिवयोरेवलयस्यानङ्गीकारात् M
३१२. साम्यापादकत्वेऽपि] P1P2; साम्यवादिकत्वेऽपि M
३१३. नित्यासम्बद्धयोः] M; नित्यसम्बन्धयोः P1; नित्यासम्बन्धयोः P2
३१४. अभिव्यक्तिमात्रेणैक्ये] P1P2; अभिव्यक्तिप्रमाणे M

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ऐक्यप्रसङ्गात्[३१५] अरणौ पावकस्येव[३१६] जीवस्य किञ्चिदपि प्रकाशलोपापत्तेश्च। नापि द्वादश:। जीवशिवसमानत्वेन[३१७] अन्योन्याभिभवायोगात्।[३१८] नापि त्रयोदश:। आनन्दानुभवमात्रेण स्पष्टभेदयोरैक्यानुपपत्ते:[३१९] सदानन्दानुभवे शिवे तद्विपरीतदृष्टान्तायोगाच्च। न चतुर्दश:। तत्र भेदस्यातिस्पष्टत्वेन[३२०] ऐक्याभावात्[३२१] चराचरेषु सर्वत्र सदा स्नेहवति[३२२] शिवे कदाचित् स्नेहमिति दृष्टान्तायोगाच्च। तस्मात्[३२३] किमैक्यं नामेति चेदुच्यते।

गौरेवायं[३२४] गवय इतिवत् शिव एवायं जीव इति[३२५] जीवशिवयोरत्यन्तसादृश्यमेवैक्यम्।[३२६] न च सर्वात्मना सादृश्ये[३२७] निरुपचरितैक्यमेव स्यादिति वाच्यम्। [व्यक्तोऽसौ] शिववद्भाति शिव एव तनुक्षय इति मतङ्गाद्यागमवर्णितनिर्मलचिच्छक्तियोगसादृश्यस्यैव विवक्षितत्वात्। यद्येव[३२८] मुक्तस्यापि सार्वज्ञ्यत्वादियोगेन पञ्चकृत्यकारित्वापत्ति: तथा चानेकेश्वरवादप्रसङ्ग इति चेन्न। न च सृष्ट्यादि कुर्वन्ति स्वार्थनिष्ठा हि ते यत: इत्याद्यागमेषु तेषां सष्ट्यादिकर्तृत्वाभावश्रवणात्। न तर्हि कृत्याधिकारिण: शिवादधिकाररहितानां[३२९] मुक्तात्मनामाधिक्यमेव जातमिति वाच्यम्।

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३१५. ऐक्यप्रसङ्गात्] P1P2; ऐक्यप्रसङ्गत्वात् M
३१६. अरणौ पावकस्येव] P1P2; अरणिपावकयोरिव M
३१७. जीवशिवसमानत्वेन] P2M; जीवशिवयो: समत्वेन P1
३१८. अन्योन्याभिभवायोगात्] P1P2; अन्योन्याभिभवाभावात् M
३१९. स्पष्टभेदयोरैक्यानुपपत्ते:] M; स्फुटभेदयोरैक्या P1P2
३२०. भेदस्यातिस्पष्टत्वेन] P2M; भेदस्याविस्पष्टत्वेन P1
३२१. ऐक्याभावात्] P2M; ऐक्ययोगात् P1
३२२. स्नेहवति] P2M; स्नेहिनि P1
३२३. तस्मात्] P1P2; तस्य M
३२४. गौरेवायं] P1; गौरेव P2; गौरिव M
३२५. शिव एवायं जीव इति] P2M; शिव एव P1
३२६. जीवशिवयोरत्यन्तसादृश्यमेवैक्यम्] P1P2; जीवयोरैक्यम् M
३२७. सादृश्ये] P1M; सादृश्येन P2
३२८. यद्येव] P1; यद्यपि P2M
३२९. शिवादधिकाररहितानां] P1; शिवाधिकाररहितानां P2M

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आनन्दानुभवसाम्येऽपि निग्रहानुग्रहकृत्यं शिवस्यैव। तत्र हि मुक्तपुरुषादाधिक्यम्।[३३०] राजदत्तमहासम्पदः पुरुषस्य राज्ञश्च महाभोगानुभवसाम्येऽपि व्याहतिरहिताज्ञस्य[३३१] राज्ञ एवाधिक्यदर्शनात्। यद्येवं राज्ञ इव शिवस्यापि परनिग्रहादिकरणव्यापारेण[३३२] दुःखसङ्गोऽपि[३३३] स्यादिति चेन्न। लीलयैव प्रयासराहित्येन सन्निधिमात्रेणैव सकलकृत्याधिकारिणः[३३४] शिवस्य राजवद्दुःखसङ्गानुपपत्तेः।[३३५] ननु शिवस्यैवंविधलीलाकरणं वा किमर्थमिति चेत्, प्राणिषु परमकृपयैवेति ब्रूमः। न च स्वयमेव मलिनानां पशूनां पुनः सृष्ट्यादिना मलिनीकरणे शिवस्य कथं परमकृपालुत्वमिति[३३६] वाच्यम्। सहजमलशोधनायागन्तुकमलसंयोजनस्यादोषत्वात्। स्वतो मलिनवस्त्रशोधकरजकादौ पुनर्गोमयादिनापि[३३७] मलिनीकरणप्रयोगदर्शनात्। पशूनां प्रपञ्चसृष्ट्या सम्भावितभोगेन कर्मक्षये मलपरिपाके सति[३३८] शक्तिपातेन दीक्षया पशूनां मलं निरस्यतः शिवस्य परमकृपालुत्वे संशयाभावात्। न च मुक्तेषु कस्यचिदीदृशं कृत्यमस्त्विति[३३९] वाच्यम्। तस्य पूर्वं दुःखसमुद्रमग्नोत्तीर्णस्य पुनः सुखाम्भोधिमग्नस्य लीलाकरणेऽप्यप्रसङ्गात्। न च निरतिशयनित्यशुद्धपरमानन्दमहासमुद्रनिमग्नस्य शिवस्य लीलाकरणम्[३४०] अप्रसक्तमेवेति[३४१]

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३३०. मुक्तपुरुषादाधिक्यम्] P1P2; मुक्तपुरुषाधिक्यम् M
३३१. व्याहतिरहिताज्ञस्य] P1P2; व्याहतिरहितज्ञानस्य M
३३२. परनिग्रहादिकरणव्यापारेण] P1P2; परनिग्रहादिव्यापारेण M
३३३. दुःखसङ्गोऽपि] P1; ॰प्रसङ्गोऽपि P2M
३३४. सकलकृत्याधिकारिणः] P1; सकलाधिकारिणः P2M
३३५. राजवद्दुःखसङ्गानुपपत्तेः] P1; राजदुःखप्रसङ्गानुपपत्तेः P2; राजदुःखसम्पदानुपपत्तेः M
३३६. परमकृपालुत्वमिति] P1P2; कृपालुत्वमिति M
३३७. पुनर्गोमयादिनापि] P2M; पुनर्गोमयादिना P1
३३८. मलपरिपाके सति] P1; मलपरिपाके P2M
३३९. कस्यचिदीदृशं कृत्यमस्त्विति] सम्पादकीयम्; चिदीदृशं कृत्यमस्तीति P1M; चिदीदृशी कृतिरस्त्विति P2
३४०. लीलाकरणम्] M; लीलाकरणे P1P2
३४१. अप्रसक्तमेवेति] P2; प्रसक्तमेवेति P1M

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वाच्यम्। तस्यानादिपारम्पर्यप्रवृत्तसृष्ट्यादिलीलाव्यापारस्य अपर्यनुयोज्यत्वात्। लोके चैकेन पुरुषेण पारम्पर्यक्रियमाणे[३४२] कर्मणि तन्नाशेन तदसन्निधाने[३४३] सामर्थ्यसम्भवे[३४४] तादृशस्यान्यस्य व्यापार: सम्भवति। न ह्यत्र शिवस्य नित्यव्यापकस्य सदाशक्तस्य नाशसान्निध्यशक्तय: सम्भाव्यन्ते। तस्माच्छिवस्यैव सृष्ट्यादिकर्तृत्वं न तु मुक्तस्य। तथा च मुक्तशिवयो: निर्मलचिच्छक्ति-योगसादृशमेवैक्यम्।

वस्तुतस्तु जीवशिवयोरनाद्यन्तसमवाय एवैक्यम्। न चानयोर्जीवशिवयोर्विभ्वो: घटपटयोरिव आदिसंयोगो वा तुषतण्डुलयोरिवानादिसंयोगो वा[३४५] घटते। नापि सस्यलवणयोरिवादिसमवायो वा तिलतैलयोरिवानादिसमवायो वा घटते। किन्तु शिवशक्त्योरिव आद्यन्तरहितसमवाय[३४६] एव घटते। अनयो: शिवजीवयो:[३४७] समवायसद्भावे[३४८] "अन्य: सन् व्याप्तितोऽनन्य:", "पुष्पे गन्धवत् तिले तैलवत्[३४९] स्थित" इत्याद्यागमवचनं प्रमाणम्। तथा चैतदैक्यज्ञानी स्वस्वानन्दानुभूतिमानित्यर्थ:*।

तदधीनस्ववृत्तिक: शिवाधीनस्ववृत्तिक:[३५०] तथा ज्ञानवानिति यावत्। सिद्ध: शिवयोगी मलमायाद्यसंस्पृष्ट: सन्[३५१] जीवन्मुक्तो भूत्वा स्वानुभूतिमान्

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३४२. पारम्पर्यक्रियमाणे] P1P2; ०क्षीयमाणे M

३४३. तदसन्निधाने] P1M; तदसन्निधानेन P2

३४४. सामर्थ्यसम्भवे] P2; तदसामर्थ्यसम्भवे P1M

३४५. तुषतण्डुलयोरिवानादिसंयोगो वा] P1P2; ०संयोगो M

३४६. आद्यन्तरहितसमवाय] P2M; अनाद्यन्तसमवाय P1

३४७. शिवजीवयो:] P1; जीवशिवयो: M; "P2" मातृकायां पदमिदं नास्ति।

३४८. समवायसद्भावे] P1P2; ०सम्भवे M

३४९. तैलवत्] M; तैलमिव P1P2

* नन्वत्र ... स्वस्वानन्दानुभूतिमानित्यर्थ: पर्यन्तं व्याख्याभाग: "T" मातृकायां नास्ति।

३५०. शिवाधीनस्ववृत्तिक:] P1P2; पदमिदं "MT" मातृकयो: नास्ति।

३५१. मलमायाद्यसस्पृष्ट: सन्] P1P2M; दीक्षासहकृतश्रवणमनननिदिध्यासनपरिपाकेन मलमायाद्यसम्स्पृष्ट: सन् तद्विजित: सन् इति "T" मातृकायामधिकं वर्तते।

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भवति।[३५२] स्वकीयचिच्छक्त्या परमशिवानन्दानुभूतिमानपि भवतीति केचित्। जीवन्मुक्त: परमशिवानन्दमेवानुभवतीति केचित्। चिदानन्दजलधिनिमग्नतया[३५३] असङ्कुचितसुखात्मक[३५४] स्वात्मानन्दमेवानुभवतीत्यन्ये। सर्वथा जीवन्मुक्त: परमानन्दानुभूतिमान् भवेदिति तत्त्वम्।

*वस्तुतस्तु आदिमुक्तस्य स्वानन्दानुभव एवाभ्युपगन्तव्य: न तु शिवानन्दानुभव:। शिवशक्त्यानन्दस्य स्वभावविमलस्य[३५५] *स्वभावविमल-शिवेनानुभवयोग्यत्वात्। मलरुद्धमुक्तजीवशक्त्यानन्दस्य मलरुद्धमुक्तजीवेनानुभवो योग्य:। न च मुक्त्यनन्तरं जीवस्यापि विमलतया शिवानन्दानुभवोऽस्तीति* वाच्यम्। स्वाखण्डानन्दानुभवरसनिमग्नस्य आनन्दान्तरस्यानुभवाप्रसक्ते:। एकस्य स्त्रीपिण्डस्य युगपदुभयपुरुषानुभवायोग्यत्ववत्[३५६] शिवशक्त्यानन्दस्य जीव-शिवाभ्यां युगपदनुभवायोगात्। न च मुक्तस्यानन्दानुभव एव नेति वाच्यम्। कामिके विद्यापादे च,

शिववत् सर्वकर्तृत्वे[३५७] सर्वज्ञत्वे च[३५८] सत्यपि।
न करोति न जानाति परं मुह्यति बालवत्।।

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३५२. स्वानुभूतिमान् भवति] P2; अखण्डसच्चिदानन्दस्वानुभवशाली भवति जीवन्मुक्तो हि स्वीयाखण्डानुभूतिमान् भवति P1T; स्वानुभूतिमान् M

३५३. चिदानन्दजलधिनिमग्नतया] T; आनन्दजलधिनिमग्नतया M१ड२ड

३५४. असङ्कुचितसुखात्मकं] T; असङ्कुचितसुखात्मकदृक्क्रियात्मकं P1M; असङ्कुचितस्वात्मदृक्क्रियात्मकं P2

३५५. शिवशक्त्यानन्दस्य स्वभावविमलस्य] M; शिवशक्त्यानन्दस्य स्वभावविमलतया P1; शिवत्वानन्दस्य स्वभावविमलस्य P2

* "स्वभावविमलशिवेनानुभवयोग्यत्वात् ... शिवानन्दानुभवोऽस्तीति" पर्यन्तं व्याख्याभाग: "P1" मातृकायां नास्ति।

३५६. युगपदुभयपुरुषानुभवायोग्यत्ववत्] P1; ॰नुभवायोग्यत्वात् P2M

३५७. सर्वकर्तृत्वे] P1; सर्वमुक्तत्वे P2M

३५८. सर्वज्ञत्वे च] P1M; सर्वज्ञत्वेऽपि P2

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यदानुगृह्यते सोऽयं गुरुणा करुणादृशा।
तदास्य पुद्गलस्यैषा आदिशक्तिः प्रसर्पति।।[३५९]

देशकालानवच्छिन्ना निराबाध्या निरर्गला।
तद्वल्लक्षणमात्मानं[३६०] ज्ञात्वा च परिहृष्यति।।

निजानन्दमहाम्भोधौ यया मज्जेदनाकुलः।[३६१]
सा मुक्तिस्तद्धि निर्वाणं तदेव परमं पदम्।।

मृग्यं हि ऋषिभिः सर्वैः योगिभिश्च द्विजोत्तमाः।[३६२]
येऽपि तत्पदमापन्नाः शैवसाधनयोगतः।
तेऽपि स्थित्यन्तमाह्लादं[३६३] प्राप्य यान्ति परं पदम्।।

न च सृष्ट्यादि कुर्वन्ति स्वात्मनिष्ठा[३६४] हि ते यतः।
तथा च शिवधर्मे,

स्वात्मन्येव स्थितः शुद्धः शिववत् सर्वतो भवेत्।
तत्रैव,
सर्वज्ञः परमः शुद्धः स्वात्मन्येव व्यवस्थितः।
सर्वाङ्गपरिपूर्णश्च शिववत् पतिरव्ययः।।

शिवधर्मोत्तरे च,
प्रलयान्ते तनुं त्यक्त्वा स्वात्मन्येवावतिष्ठते।
सूतसंहितायां ब्रह्मगीतोपनिषत्सु,

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३५९. तदास्य पुदग्लस्यैषा आदिशक्तिः प्रसर्पति] P1P2; तदा तत्रैव तस्यैषादिशक्तिः प्रसर्पति M

३६०. तद्वल्लक्षणमात्मानं] P2M; तद्विलक्षणमात्मान P1

३६१. मज्जेदनाकुलः] P1P2; मज्जेदनाकुलम् M

३६२. द्विजोत्तमाः] P1; द्विजोत्तमैः P2M

३६३. स्थित्यन्तमाह्लद] P1P2; स्थित्यन्तमस्येद M

३६४. स्वात्मनिष्ठा] P2M; स्वार्थनिष्ठा P1

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आत्मन्येव रतिक्रीडां शुद्धात्मा सदेति।
निस्तत्त्वे योजितो मुक्त इति शास्त्रस्य निश्चयः।
यद्बोधानन्दरूपं त्रिमलविगमने व्यक्तमात्मस्वरूपम्।

इत्यादिवचनेन शिववत् जीवस्यापि बोधानन्दरूपत्वे विवादाभावात्।[३६५] न च जीवस्य स्वानन्दसत्त्वेऽपि तमगृहीत्वा शिवानन्दमेव स्वशक्त्यानुभवति रसनादौ स्वगतरसाद्यग्रहेण[३६६] विषयगतरसादिग्रहणदर्शनादिति वाच्यम्। इन्द्रियगतरसादेर्नित्यत्वादिन्द्रियत्वेनाग्रहेऽपि मलावकुण्ठनकाले त्वग्रहस्य जीवानन्दस्य तदपसरणे विमलशक्त्या ग्रहणाविरोधात्[३६७] कुड्याद्यावरण-कालदुर्ग्रहघटादेः[३६८] तदपगमने ग्रहस्य दृष्टत्वात्। न च मुक्तस्यापि शिववत् सर्वज्ञत्वादिषाड्गुण्यसम्भवेन

शिवार्कशक्तिदीधित्या समर्थीकृतचिद्दृशा।
शिवं शकत्यादिभिः सार्धं पश्यत्यात्मा गतावृतिः॥

इति शक्त्यादिसहितशिवद्रष्टृत्ववर्णनेन[३६९] शिवानन्दानु-भवोऽप्यस्त्विति[३७०] वाच्यम्। मुक्तान्तरानन्दस्याप्यनुभवप्रसङ्गात्।[३७१] न चेष्टापत्तिः। संसारिपुरुषानन्दस्याप्यनुभवप्रसङ्गात्।[३७२] न च तदप्यस्त्विति वाच्यम्। तद्दुःखस्याप्यनुभवापत्तेः। शिवस्यापि सर्वज्ञतासिद्धये तद्दुःखानुभव-

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३६५. बोधानन्दरूपत्वे विवादाभावात्] P1; बोधानन्दरूपत्वेऽपि बाधाभावात् P2M
३६६. स्वगतरसाद्यग्रहेण] P1P2; स्वगतरसादुद्ग्रहेण M
३६७. ग्रहणाविरोधात्] P1P2; ग्रहणनुग्रहेणायोग्यात् M
३६८. कुड्याद्यावरणकालदुर्ग्रहघटादेः] P1M; ०कालदुर्ग्रहपटादेः P2
३६९. शक्त्यादिसहितशिवद्रष्टृत्ववर्णनेन] P2; शक्त्यादिसहितशिवद्रष्टृत्ववर्णनेन P1; शक्त्यादिसहितशिवस्य दृष्टत्ववर्णनेन M
३७०. शिवानन्दानुभवोऽप्यस्त्विति] P2; शिवानन्दानुभवोऽस्य P1; शिवेनानुभवोऽप्यस्त्विति M
३७१. मुक्तान्तरानन्दस्याप्यनुभवप्रसङ्गात्] P1; मुक्तानन्दस्याप्यनुभवप्रसङ्गात् P2M
३७२. संसारिपुरुषानन्दस्याप्यनुभवप्रसङ्गात्] P1; संसारिकपुरुषानन्दस्याप्यनुभवप्रसङ्गात् P2; सांसारिकपुरुषस्याप्यनुभवप्रसङ्गात् M

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प्रसङ्गाच्च। ननु योगिन: सर्वज्ञस्य सुखसाक्षात्कारेऽपि[३७३] तत्साक्षात्कारो यथा[३७४] पुरुषार्थरूपानुभवो[३७५] न भवति स्ववृत्तिसुखसाक्षात्कारस्यैव पुरुषार्थत्वात् इति चेत्, हन्तैवं[३७६] शिवानन्दस्यापि स्ववृत्तित्वाभावेन तदनुभवस्य मुक्तपुरुषार्थत्वं नास्तीति तुल्यम्।[३७७]

न च कामिन्यालिङ्गितकामुकस्य कामिन्यानन्दानुभववत्[३७८] मुक्तस्य शिवसामरस्यभावनया[३७९] *तद्गाढालिङ्गनसम्भावितैक्यस्य तदानन्दानुभवोऽस्त्विति[३८०] वाच्यम्। न मुक्तस्य[३८१] शिवगाढालिङ्गनेन शिवानन्दानुभव: किन्तु तदालिङ्गननिमित्ततया स्वानन्दस्यैवानुभव: शिवस्यैव[३८२] शिवानन्दानुभव:। न हि कामुकस्य कामिनीगाढालिङ्गनेन कामिन्यानन्दानुभव: तदालिङ्गनेन स्वानन्दानुभव एव। कामिन्या अपि स्वानन्दानुभव एव न हि कामुकानन्दानुभव: उभयानन्दयोर्भिन्नत्वात्।

ननु समुद्रेणैक्यंगतनदनदीनां यथा स्वनामरूपापरिज्ञानं तथा शिवेनैक्यंगतानां मुक्तानां स्वरूपानन्दापरिज्ञानमेवेति चेत्, सत्यम्, तत्र नदीसमुद्रयोरल्पानल्पमानतया[३८३] अल्पमाननदीनामनल्पमानेन समुद्रेणाभिभवात् स्वनामरूपापरिज्ञानं[३८४] मुक्तशिवयोस्तु समानमहिम्नोरन्यूनगुणयोर-

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३७३. सुखसाक्षात्कारेऽपि] P2M; परसुखसाक्षात्कारेऽपि P1
३७४. यथा] P1M; हि P2
३७५. पुरुषार्थरूपानुभवो] P1P2; पुरुषार्थानुभवो M
३७६. हन्तैवं] P1; मैव P2; नैव M
३७७. नास्तीति तुल्यम्] P1M; नास्तीति M
३७८. कामिन्यानन्दानुभववत्] P1; कामिन्या तदनुभववत् P2; कामिन्या साक्षादनुभववत् M
३७९. शिवसामरस्यभावनया] P1; शिवसमानस्य भावनया P2
३८०. तदानन्दानुभवोऽस्त्विति] P2; तदानन्दानुभवोऽस्त्वेव इति P1
३८१. न मुक्तस्य] P2; मुक्तस्य P1M
* "तद्गाढालिङ्गनसम्भावितैक्यस्य ... शिवगाढालिङ्गनेन" पर्यन्तं व्याख्याभाग: "M" मातृकायां नास्ति।
३८२. शिवस्यैव]; शिवस्य P2M
३८३. नदीसमुद्रयोरल्पानल्पमानतया] P1M; नदीसमुद्रयोरल्पानल्प P2
३८४. स्वनामरूपापरिज्ञानं] P2M; स्वनामरूपापरिज्ञानमस्तु P1

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न्याभिभावकत्वाभावेन द्वयोरपि स्वरूपानन्दयो: पृथक्तया कथमप्रकाश:? लोकेऽपि महामहिम्नो: समगुणयोरपि[३८५] च पुरुषयो:[३८६] सम्बन्धे द्वयोरपि गुणप्रकाश: प्रथिमा[३८७] न्यूनाधिकयो:[३८८] पुरुषयो: सम्बन्धे त्वधिकपुरुषस्यैव गुणानां प्रकाशो दृश्यते। न्यूनपुरुषस्य तु गुणा अभिभूता न प्रकाशन्ते इति।

ननु "अन्य: सन् व्याप्तितोऽनन्य:", "तिले तैलमिव स्थित" इत्यादिवचनेन शिवाविभागापन्नस्य[३८९] जीवस्य अपृथग्भूतस्वानन्द-शिवानन्दयोरुभयोरपि अनुभवोऽस्तीति चेत्, न, स्वापृथग्भूतशिवा-पृथग्भूतमुक्तपुरुषान्तरानन्दानामपि अनुभवप्रसङ्गात्। न चेष्टापत्ति:। संसारिदु:खस्याप्यनुभवप्रसङ्गात्। शिवानन्यजीवशिवयो: व्याप्त्यापि शिशुकृमिपङ्कवत् तिन्त्रिणीफलचर्मवत् कुबेराक्षभस्मवत् पुष्करपर्णजलवत् परस्परसम्बन्धेऽपि परस्परासंश्लेषाच्च। अपि च शिव: पिता शक्तिर्माता[३९०] चेति ईशोऽहमेवेत्यादि बह्वागमसिद्धम्। तथा च शिवपुत्राणां जीवानां शिवशक्तेर्मातुरानन्दानुभावकत्वं निषिद्धं कथं सत्पुरुषेणाङ्गीक्रियते?

काष्ठा सैव परा सूक्ष्मा सर्वदिक्कामृतात्मिका।
आद्यन्तोपरता साध्वी मूर्तित्वेनोपचर्यते।।

इत्यादौ शिवशक्ते:[३९१] साध्वीत्ववर्णनं कृतम्। तथा च जीवात्मभिरन्यपुरुषै: शिवशक्त्यानन्दोपभोगवर्णने शिवशक्त्या: साध्वीत्व-शब्दवाच्यपतिव्रतात्वं भज्येत। किञ्च शिवस्य दृक्क्रियानन्दैश्वर्यं केनाप्यदत्तं जीवस्य दृक्क्रियानन्दैश्वर्यं शिवेन दत्तमिति।

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३८५. समगुणयोरपि] P2M; समयोरपि P1
३८६. पुरुषयो:] P1M; पुरुषयो: द्वयो: P2
३८७. प्रथिमा] सम्पादकीयम्; प्रथिमा अनेन P2M; प्रथिमानयो द्रष्टु: P1
३८८. न्यूनाधिकयो:] P1P2; न्यूनाधिक्ययो:M
३८९. शिवाविभागापन्नस्य] P1; शिवाविर्भावापन्नस्य P2M
३९०. शक्तिर्माता] P1M; शिवशक्तिर्माता P2
३९१. शिवशक्ते:] P2M; शिवशक्त्या P1

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दृक्क्रियसात्मकमैश्वर्यं यस्य तद्दात्रपूर्वकम्।
ईश्वर: सोऽत्र मन्तव्य: शक्तिद्वययुत: प्रभु:॥

दानं नाम स्वसत्तैव[३९२] या सा ज्ञानक्रियात्मिका इत्यागमसिद्धम्। तथा च मुक्तस्य शिववदैश्वर्याननुभवे[३९३] तद्दानवैयर्थ्यापत्ते:।[३९४] मुक्तस्यानुपहतस्वमैश्वर्यमभुक्त्वा परैश्वर्यं भुञ्जानस्य लोकेऽनित्यत्वापत्तेश्च। तस्मात् शिवस्यान्यत्वेऽपि व्याप्त्यानन्यत्वेऽपि च मुक्तस्य शिवानन्दानुभवो न जायते अपि तु स्वानन्दानुभव एवेति सिद्धम्*।

ननु मलमाययोर्नित्यत्वात् जीवन्मुक्तिवेलायां विभोरात्मन: कथं तदसंस्पृष्टत्वमिति[३९५] चेन्न, ज्ञानव्यापारकदीक्षाशक्त्या[३९६] कुण्ठितशक्तित्वेना-किञ्चित्करत्वात्[३९७] तदसंस्पृष्टतोक्तिरिति। एवं दशमसूत्रेणापि शुद्धावस्थस्यात्मनो जीवन्मुक्तिनिष्ठा प्रत्यपादीति बोध्यम्। [१०]

अथैकादशेन सूत्रेण शिवयोगिनो जीवन्मुक्तस्य कृतकृत्यत्वेऽपि यावदायु: गुरुभक्तिवदागमश्रद्धावच्छिवभक्तिरपि कर्तव्येत्याह—दृशोरिति।

दृशोर्दर्शयितेवात्मा तस्य दर्शयिता शिव:।
तस्मात् तस्मिन् परां भक्तिं कुर्यादात्मोपकारके॥११॥

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३९२. स्वसत्तैव] P1P2; स्वशक्त्यैव M
३९३. शिववदैश्वर्याननुभवे] P1; शिववदैश्वर्यानुपपत्ते: P2M
३९४. तद्दानवैयर्थ्यापते:] P1P2; पदमिदं "M" मातृकायां न विद्यते
* "वस्तुतस्तु आदिमुक्तस्य स्वानन्दानुभव एवाभ्युपगन्तव्य:" इत्यारभ्य "मुक्तस्य शिवानन्दानुभवो न जायते अपि तु स्वानन्दानुभव एवेति सिद्धम्" इति पर्यन्तं व्याख्याभाग: "T" मातृकायां न विद्यते।
३९५. तदसंस्पृष्टत्वमिति] P1; तथा संस्पृष्टमिति P2M; तदसंस्पृष्टिरिति T
३९६. ज्ञानव्यापारकदीक्षाशक्त्या] P1P2T; ज्ञानव्यापारकदीक्षांशे M
३९७. कुण्ठितशक्तित्वेनाकिञ्चित्करत्वात्] P1; कुण्ठीकृतत्वेनाकिञ्चित्करत्वात् P2M; अकुण्ठितशक्तिकत्वेन T

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आत्मा[३९८] दृशो: चक्षुषो: दृग्ग्रहणमुपलक्षणं सर्वेन्द्रियाणा[३९९] दर्शयितेव यथा दर्शनशक्त्यवष्टम्भकसाक्षात्करणसामर्थ्योद्दीपक:[४००] तथा तस्यात्मन: शिव: दर्शयिता साक्षात्कारकसामर्थ्याविष्कारक:। तस्मात् तथा दर्शयितृवात् आत्मोपकारके स्वोपकारके[४०१] तस्मिन् शिवे आत्मा परां भक्तिं कुर्यात्। भक्तिशब्देन अर्चनादिलक्षणां[४०२] कुर्यात् धारावाहितया प्रेमधारां सम्पादयेदित्यर्थ:। यद्यपि प्रेमधारा जीवन्मुक्तस्य शिवयोगिन: स्वत: शिवे सरसत एवोदयमासादयति तथापि[४०३] तदापादेनैव मुक्तिरिति ज्ञेयम्।[४०४] एवमेकादशसूत्रेण शिवे भक्ति:[४०५] कर्तव्येति बोध्यम्। [११]

अथ द्वादशसूत्रेण[४०६] जीवन्मुक्तस्यार्थप्राप्त[४०७] करणीयं प्रकटयति- मुक्त्यै प्राप्येति।

मुक्त्यै प्राप्य सतस्तेषां भजेद्वेषं शिवालयम्।
एवं विद्याच्छिवज्ञानबोधे शैवार्थनिर्णयम्।।१२।।

सुधी: मुक्त्यै शक्तिपातानन्तरं सत:[४०८] सद्गुरून् प्राप्य तै: दीक्षापूर्वकं बोधितपरमार्थ: सन् तेषां वेषं भस्मरुद्राक्षधारणं शिवारामप्रवर्तनं शिवभक्तवन्दनं

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३९८. आत्मा] P1P2T; पदमिदं "M" मातृकायां नास्ति
३९९. सर्वेन्द्रियाणां] P1P2M; सर्वेन्द्रियाणामपि T
४००. दर्शनशक्त्यवष्टम्भकसाक्षात्करणसामर्थोद्दीपक:] P2MT; दर्शनशक्त्यवष्टम्भक: साक्षात्करणसामर्थोद्दीपक: P1
४०१. स्वोपकारके] T; पदमिदं "P1P2M" मातृकासु न विद्यते।
४०२. अर्चनादिलक्षणां] P1T; मननलक्षणां P2; मननादिलक्षणां M
४०३. तथापि] P2M; पदमिदं "P1T" मातृकयो: नास्ति।
४०४. मुक्तिरिति ज्ञेयम्] P1P2T; नैव मुक्तिरिति ज्ञेयम् M
४०५. शिवे भक्ति:] P1P2M; शिवभक्ति: T
४०६. द्वादशसूत्रेण] P1P2M; द्वादशश्लोकेन T
४०७. जीवन्मुक्तस्यार्थप्राप्तं] P1T; जीवन्मुक्तस्य स्वात्मार्थप्राप्तं P2; जीवन्मुक्तस्य आत्मार्थप्राप्तं M
४०८. सत:] P1P2T; पदमिदं "M" मातृकायां नास्ति।

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समयाचारं[४०९] शिवालयं शिवस्थानारामप्रवर्तनधूलीसम्मार्जनसलिलसेचनपुष्पदामादिपूजोपकरणसम्पादनै: भजेत् सेवेत। दासमार्गसत्पुत्रमार्गसहमार्गसन्मार्गै:[४१०] शिवप्रीतिं सम्पादयेत्। जन्मान्तरकृतशिवभक्ताराधनसुकृतविशेषपरिपाकेन प्रथमत एव क्रियाचर्यायोगपादार्थानुसन्धानं विनैव[४११] ज्ञानपादाभ्यासेन[४१२] नि:श्रेयसं सम्पादयेदिति[४१३] भाव:। स्थित्वेत्यादिभि: शिवालयमित्यन्तै: सार्धै: चतुर्भि: श्लोकै: शुद्धावस्थानिरूपणेन अनुग्रहाविर्भावपरिपाटी प्रकटितेति बोध्यम्।

अथ द्वादशसूत्रस्य द्वितीयार्धेन शिवज्ञानबोधप्रतिपाद्यमुपसंहरति[४१४]–एवं विद्यादिति। शिवज्ञानबोधे[४१५] शिवज्ञानस्य शिवशास्त्रस्य बाधो येन तस्मिन् तन्त्रसारे शिवज्ञानबोधनामके[४१६] ग्रन्थे एवमुक्तप्रकारेण शैवार्थानां *शिवशास्त्रप्रतिपादिताना[४१७] पतिपशुपाशलक्षणानां पदार्थानां निर्णय[४१८] निर्णायकतर्कसङ्घ[४१९] विद्यात् जानीयत्। शक्तिपातपवित्रित: शास्त्रसिद्धोऽधिकारीति सर्वं भद्रम्।

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४०९. समयाचारं] P1P2M; समनाद्वारं T

४१०. दासमार्गसत्पुत्रमार्गसहमार्गसन्मार्गै:] P1P2M; दासमार्गसत्पुत्रमार्गसहायमार्गसन्मार्गै: T

४११. क्रियाचर्यायोगपादार्थनुसन्धानं विनैव] P1MT; पदद्वयमिदं "P2" मातृकायां नास्ति।

४१२. ज्ञानपादाभ्यासेन] P1T; ज्ञानानन्दाख्यान P2; ज्ञानाविर्भावाभ्यासेन M

४१३. सम्पादयेदिति] P2MT; सम्पादयेद्वेति P1

४१४. शिवज्ञानबोधप्रतिपाद्यमुपसंहरति] M; शिवज्ञानबोधे प्रतिपाद्यमुपसंहरति P1P2T

४१५. शिवज्ञानबोधे] P1P2T; शिवज्ञानबोधो M

४१६. शिवज्ञानबोधनामके] P1T; शिवज्ञानबोधे P2M

४१७. शिवशास्त्रप्रतिपादितानां] M ०प्रतिपाद्यानां P1P2

* "शिवशास्त्रप्रतिपादितानां पतिपशुपाशलक्षणानां पदार्थानां" पर्यन्तं व्याख्याभाग: "T" मातृकायां नास्ति।

४१८. पदार्थाना निर्णय] P1MT; पदार्थनिर्णय P2

४१९. निर्णायकतर्कसङ्घं] P1T; निर्णायकतर्क P2; निर्णाय M

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*दक्षिणामूर्तिकृपया निगमज्ञानदेशिक:।
सुन्दरोक्त्या शिवज्ञानबोधोपन्यासमुक्तवान्।।

इति बालबोधनाय[४२०] सुन्दरनाथप्रीतये* व्याघ्रपुरनिवासिना निगमज्ञानदेशिकेन विरचित:[४२१] शिवज्ञानबोधोपन्यास: समाप्त:।।*

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* दक्षिणामूर्तिकृपया ... प्रीतये पर्यन्तं व्याख्याभाग: "T" मातृकायां नास्ति।

४२०. बालबोधनाय] P2; बालप्रबोधनाय P1M

४२१. व्याघ्रपुरनिवासिना निगमज्ञानदेशिकेन विरचित:] P2M; व्याघ्रपुरनिवासिनिगमज्ञानदेशिकविरचित: P1; व्याघ्रपुरनिवासनिगमज्ञानदेवविरचित: दक्षिणामूर्तिनाम्ना वेदज्ञानमुनिना शिवज्ञानबोधस्य वृत्ति: कृता T
अघोरेशाय नम: इत्यधिकं "P1" मातृकायां वर्तते।
श्रीमद्गुरुचरणारविन्दाभ्यां नम: श्रीमदभ्रसभापतये नम: शुभमस्तु। ओं श्रीमन्निगममहीधरनिकेतनाय महानटाय नम: इत्यधिकं "P2" मातृकायां दृश्यते।
शिवाय परमगुरवे नम:
श्रीमद्वरदत्तदेशिकान्तेवासिपरम्परासमागतशिवरामलिङ्गशिवविलिखित: शिवज्ञानबोध: समाप्त: हरि: ओम् इति "M" मातृकायामधिकं वर्तते।

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TRANSLATION

Because the world consisting of the female, male and neuter [bodies] is seen to be an effect there is an Agent who, having dissolved [the world] creates [it], and

He is Hara, the overlord. (1)[1]

We meditate on the supreme effulgence in the form of blissful dance in the hall of Cidākāśa and which is above the position of Sadāśiva.

Here, in the Śivajñānabodha, the essence of the entire philosophy of the Śaivasiddhānta, comprising twelve sūtra-s and forming part of the Rauravatantra, the Pati principle is explained in the first two sūtra-s beginning with "Because the world". In the sentence "Because [it] is composed of female, male and neuter bodies, etc." the word 'etc.' denotes

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1. For the 1st sūtra of *Śivajñānabodha* the parallel Āgamic texts are :

अथोपलभ्य देहादि वस्तु कार्यत्वधर्मकम्।
कर्तारमस्य जानीमो विशिष्टमनुमानतः॥ (Mṛgendrāgama, vp. iii.1)
विवादाध्यासितं विश्वं विश्ववित्कर्तृपूर्वकम॥
कार्यत्वादावयोः सिद्धं कार्यं कुम्भादिकं यथा॥ (Pauṣkarāgama as cited in the *saṃgrahabhāṣya* on the *Śivajñānabodha*, 1)
स्त्रीपुंनपुंसकं ज्ञेयं जगत्सर्वं क्रमेणजम॥ (*Svāyambhuvāgama* as cited in the *Śivajñānasiddhisvapakṣadṛṣṭāntasaṃgraha*, IFP. T. 317, p. 977)
यथा लोके घटाद्यांस्तु [conj.; घटाद्यास्तु M] कुम्भकारा मृदा तथा।
कार्याख्यं तु जगत् सर्वं कर्तृत्वेन करोति सः॥ *Niśvāsāgama* as cited in the *Śivajñānasiddhisvapakṣadṛṣṭāntasaṃgraha*, IFP. T. 317, p. 984).

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the mode[1]. For, in the grammatical aphorism 'bhūvādayo dhātavaḥ' the word 'ādi' has been interpreted as denoting the mode also. Here, the word 'jagat' when taken as meaning the world of objects, denotes one of the modes of existence, namely, the conglomeration or union of parts[2]. [The same] when taken to mean the world of sound denotes the actual nature of the objects. The ablative case is used [in the sūtra "strīpuṃnapuṃsakāditvāt"] instead of the gerund termination (lyap)[3]. It is like the usage 'He sees from the mansion' instead of [saying] 'He sees after climbing the mansion'. In the same way for the objective world perceived to be consisting of female, male and neuter [bodies] there is an 'Agent'[4]. Here the 'world' serves as an adjective. By explaining that the world is manifold its agent [creator] also is proved to be possessing multifarious knowledge. If the word 'jagat' is taken to denote the world of sound[5] then it means that there should be a first speaker for this world composed of nāda and bindu[6] and perceived to possess the form of female, male and neuter [bodies].

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1. स्त्री च पुमान् नपुंसकं चादिः प्रकारः समानधर्मः यस्य तत् स्त्रीपुंनपुंसकादि। *Saṃgrahabhāṣya* of *Śivāgrayogī* on *Śivajñānabodha*, 1. p.7
2. Because the bodies, the instruments of perception and action, various worlds and the objects of enjoyment are all observed to be effects ...
   वर्णानां स्त्रीपुंनपुंसकलिङ्गाव्ययादिभेददर्शनात् जडत्वे सत्यनेकत्वात् गुणत्वाच्च प्रज्ञादिषाड्गुण्यविशिष्टेच्छाप्रयत्नादिशक्तिमत्कर्तृकत्वम्। (*Siddhāntasūtravṛtti*, p. 6)
   तेन सावयवत्वादित्यर्थः। (*Saṃgrahabhāṣya*, p. 8)
3. ल्यब्लोपे कर्मण्यधिकरणे च। (*vārtika* 1474 under Aṣṭādhyāyī, 2.3.24)
4. Possessing female, male and neuter bodies means possessing parts or made of parts.
   स्त्रीपुंनपुंसकादित्वात् सावयवत्वादित्यर्थः (*Bṛhaṭṭīkā*, I)
5. The same idea with regard to letters and words is also referred in the *Bṛhaṭṭīkā*: वर्णानां स्त्रीपुंनपुंसकलिङ्गाव्ययादिभेददर्शनात् जडत्वे सत्यनेकत्वात् गुणत्वाच्च... (*ibid.* p. 5)
6. Cf. *Nādakārikā*, 24; also *Ratnatraya*, 308b.

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Or the ablative case used in the sentence ["strīpuṃnapuṃsakāditvāt"] can be taken in the instrumental sense, meaning, the world perceived to be of the form of female, male and neuter has an agent.

Or the word "strīpuṃ... jagataḥ" is a single word which means: it [the world] attains or gets the form of female, male and neuter; such a world for which [there is an agent] etc.

Or [since it is of the form of female, male and neuter] is a separate reason [adduced to prove the existence of an Agent for the world]. Therefore as the world exists in the [above mentioned form] it [proves] that there is an Agent [creator] for the world[1].

The other reason adduced is as it [the world] is perceived to be an effect. The word effect means the quality of being an effect and it is observed in objects like sprouts, etc. Therefore since the world is an effect there is a Creator-Agent.

Or, it should be understood that by [adducing] the reason that it [the world] consists of parts its being an effect is sought to be proved and not its quality of possessing a Creator. This [inference] does not include parārthānumāna. No example is cited since it is well known as in the case of sādhakānumāna.

That Creator-Agent, after having drawn unto Himself[2] these two types of worlds [the world of name and

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1. As the world is an effect because it is observed to be with parts Śiva is established as its creator [as a logical consequence]; He is also the liberator of the bound selves as they are covered by mala (*Aghoraśiva* on *Ratnatraya*, 263-64)
2. According to Śivāgra, first, the dissolution and then the creation. This is the rule here. For, he says, creation is not possible for anything that has not been previously dissolved or in which the latent impressions are infused which take effect in the subsequent creation. What is more, creation need not precede dissolution.

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form], creates [again]. Therefore He, called Hara[1], the all-powerful one is the Lord. He is also the protector of the manifested world which remains potentially in a subtle form. For, we uphold the theory of the 'effect pre-existing in the cause'. Existence of the world in a potential form is nothing but dissoulution. For only during dissolution the universe abides in its material cause.

Dissolution is of five types. 1. The dissolution of the tattva-s and the bhuvana in the *nivṛttikalā*; 2. Dissolution of the tattva-s and the bhuvana in the *pratiṣṭhākalā*; 3. Dissolution of the same in the *vidyākalā*; 4. Dissolution of the same in the *śāntikalā*; 5. The dissolution of the same in the *śāntyatītakalā* which is also called the great dissolution. Hara [Śiva] is the sole Agent of all these five types of dissolution[2]. In other words, Śiva who transcends the world is also its Agent and hence called the Lord. Lordship means the agency for all the five kinds of activities [creation,

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पूर्वं संहारः पश्चात् सृष्टिः। न हि असंहृतस्य अनाहितवासनस्य सृष्टिः सम्भवति। (*Saṃgrahabhāṣya on Śivajñānabodha*, 1, p. 19.)

1. Śiva is called Hara because He removes the misery of transmigration; also because he takes away the world [during dissolution] as He is the Agent.
संसारदुःखहरणात् प्रपञ्चहरणाच्च या।
प्राक्तनैर्हर इत्याख्या भवतः परिकीर्तिता।। (*Skāndapurāṇa* as qouted by Nigamajñānadeśika in his *Śivajñānasiddhisvapakṣa-dṛṣṭāntasaṃgraha*, IFP. T. 317, p. 986)
For a similar view we have,
स च पाशान् पशुभ्यो हरति तांश्च भोगार्थं मोक्षार्थं वा हरतीति हरः कथ्यते।
(Aghoraśiva on Tattvasaṃgraha, 50); also
हरति पशुभ्यः पाशान् पुंसोऽप्यूर्ध्वं पदं ततस्तु हरः। (as quoted by Aghoraśiva onTattvasaṃgraha, 50)
2. Cf *Mataṅgapārameśvarāgama*, vp. iii. 31a-32a and the vṛtti thereon where the saṃhāra of the bhuvana-s in the five kalā-s is described.

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sustenance, dissolution, concealment and bestowing grace][1]. That Śiva is the Agent of creation, sustenance and reabsorption is explained in the first aphorism. His agency with regard to the other two activities will be explained in the second aphorism.

Thus it comes to that, as Śiva is the only Agent of the five activities with regard to the world consisting of mobile and immovable entities. He alone is the unique Lord, not Brahmā nor Nārāyaṇa. The aphorism is to be explained in this way.

Here ends the first sūtra.

In the second sūtra Śiva's agency with regard to the two [other] activities, namely, concealment and grace, concerning the world of conscious entities is explained.

Being different [from the world] He is non-different due

to His pervasion; He, the Agent possessing [His own]

intrinsic power creates the world in accordance

with the *karma* of the selves. (2)

"Being different etc". In the letter 'ka' the vowel 'a' is of only one mātrā and it does not increase due to the addition of the consonant 'k'. In the same way Śiva is also perceived in the selves as non-different from them. Just as the sound 'ka' though appears to be separately perceived but, on the contrary, is non-different from 'a', so also Śiva. Though separate from the selves He is non-different from them by

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1. जगज्जन्मस्थितिध्वंसतिरोभावविमुक्तयः।
कृत्यं सकारकफलं ज्ञेयमस्यैतदेव हि। (*Mṛgendrāgama*, vp. ii. 3)
Also cf. *Śaivaparibhāṣā*, ii. p. 30 according to which this quality of being the agent of five acts is the secondary characteristics (*taṭasthalakṣaṇa*) of Pati.
This view of taṭasthalakṣaṇa is absent in the earlier authors such as Bhoja and Sadyojyoti.

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His pervasion.[1]

Such an Agent [Śiva] performs [brings forth] the transmigration [which is] concealment for the sake of selves who are diversified as *sakala, pralayākala* and *vijñānākala*[2] characterised by enjoyership and the bestowing of grace [on them] characterised by the removal of all the three impurities with the aid of karma, the auxiliary cause and the cicchakti, also called *ājñā*, the special cause inherent in Him. In other words, the Agent grants enjoyment as well as liberation [for the selves]. In this way the Lord, though different from the selves but remaining non-different from them by His [power] of pervasion, brings forth transmigration for the selves according to their *karma* by His own inherent power[3]. Transmigration implies liberation. To sum up: He confers enjoyment and liberation [on the

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1. शिवस्तु सर्वजन्तूनामक्षराणामकारवत् (*Vātulottara* as quoted by Nigamajñānadeṣika in his *Śivajnasiddhisvapakṣadṛṣṭānta-saṃgraha*, IFP.T.317, p. 1000) supports this theory which, again, is not come across in the works of earlier authors such as Bhoja and Sadyojyoti. But curiously the Sahasragama which is one of the 28 mulagama-s contains a verse,
अवर्णविग्रहं देवं वर्णविग्रहवर्जितम्।
वर्णविग्रहवेत्तारं नौमि स्तौमि संश्रये।।
in its chapter called Rātryantakapūjāvidhipaṭala. (I F P T. 33.)
2. पशवस्त्रिविधा ज्ञेया विज्ञानप्रलयकेवलौ सकलः।
मलयुक्तस्तत्राद्यो मलकर्मयुतो द्वितीयः स्यात्।।
मलमायाकर्मयुतः सकलः ..... (Tattvaprakāśa, 8-9a)
3. Cf. *Tattvaprakāśa*, 40.
कर्मतश्च शरीराणि विविधानि शरीरिणाम्। (*Svāyambhuvāgama*, 32.13 as quoted in the commentary of Aghoraśiva on Ratnatraya, 55).
निमित्तमीश्वराख्यं यददृष्टं सहकारिता।
उपादानं च यत् सूक्ष्मं सर्वकार्यानुसंहितम्।। (*Parākhya* as cited *in Mṛgendravṛttidīpikā*, viii.3)
For the conception of karma as the secondary cause for creation one may refer to *Mṛgendrāgama*, vp. viii. 3.

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selves].

Karma, the auxiliary cause, is of two types: *dharma* (virtuous actions) and *adharma* (non-virtuous actions). It is also of three kinds: that performed by body, by word and by mind. The same *karma* is again [in a different way] threefold: that which is accumulated, that which has started to bear fruit and that which is to be performed in future. That which has been performed in many previous births is the accumulated; among them that which is mature and starts bearing fruit and [hence] forms the cause of the [birth of the] body is called *prārabdha.* This *prārabdha* is again threefold: *icchāprārabdha, anicchāprārabdha* and *parecchāprārabdha.* The same *prārabdha* is of three types [in a different way]: that which engenders [the fruits], that which maintains and that which is enjoyed[1]. While the *prārabdha karma* is enjoyed, those actions performed with the sense "I am the doer and not Śiva" are termed *āgāmi.* This threefold *karma* is five-fold in another way:[2] *laukika, vaidika, ādhyātmika, atimārgika* and *māntrika. Laukika* is that *karma* which is generated by those actions like *iṣṭa* and *pūrta* [performed] as directed by the smṛti-s that leads to the enjoyment in the worlds situated in the *nivṛttikalā.* The *vaidika karma* is that generated by acts like *yāga,* etc. ordained by the Veda-s that leads to the enjoyment in the worlds pervaded by the *pratiṣṭhākalā.* The *ādhyātmika karma* is born out of contemplation on various deities as ordained by the Veda-s and leads to the enjoyments in the worlds pervaded by the *vidyākalā.* The practice of yoga leading to the enjoyments in the worlds pervaded by the *śāntikalā* produces *ātimārgika* karma. The practice of jñāna leading to the enjoyments in the worlds pervaded by

1. जनकं धारकं भोग्यमध्यात्मादित्रिसाधनम्। (Mṛgendrāgama, vp. viii. 4a-b)
2. *Siddhāntaprakāṣikā* seems to be the earliest text following the Kāmikāgama that classifies the entire range of *śāstra*-s in a five-fold way: तानि च शास्त्राणि पञ्चविधानि लौकिकम्, वैदिकम् आध्यात्मिकम्, अतिमार्गम्, मान्त्रं चेति।

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śāntyatītakalā engenders the karma called *māntrika*.

The cicchakti [of the Lord] which is of the form of His command, though unique, is called by five different names: ādiśakti, parāśakti, icchāśakti, jñānaśakti and kriyāśakti according to the division of activities. Similarly She is also called Vāmā, Jyeṣṭhā, etc. In the same way She is called Śakti in association with Paraśiva; Vāgīśvarī with Vāgīśvara; Manonmanī with Sadāśiva; Maheśvarī with Īśvara; Umā with Rudra; Śrī with Viṣṇu and is called Sarasvatī in association with Brahmā[1].

The "Pati principle" assumes three states, namely, *laya, bhoga* and *adhikāra*[2]. It is also nine-fold as *paranāda, parabindu, aparanāda, aparabindu,* sadāśiva, īśvara, rudra, viṣṇu and brahmā. The first four are formless; the fifth one, Sadāśiva, is both with form and without form[3] and the remaining four are gross. If it is objected as to how Sadāśiva can be both with form and without form at the same time, we say it is not contradictory. For, Sadāśiva is with form

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1. The self-same supreme śakti becomes sevenfold as bindu śakti, manonmanī, maheśvarī, umā, lakṣmī and vāṇī.
एवमेकैव तच्छक्तिः बिन्दुशक्तिमनोन्मनीमहेश्वर्युमालक्ष्मीवाणीभेदेन सप्तधा भिद्यते। (Śaivaparibhāṣā, ii, p. 33)
Also cf. Civañāṉacittiyār v. 165.
2. अधिकारी स भोगी च लयी स्यादुपचारतः। (As quoted by Aghora on *Ratnatraya*, 30a)
Śiva in association with bindu that has been the object of activation by His supreme power is said to be in the state called *bhoga*; when it is activated Śiva is in the state of *adhikāra* and when all the effects of bindu are dissolved Śiva is in the state of *laya*. (*Ratnatraya*, 179b-180a).
Śiva Himself becomes Sadāśiva and Īśa in association with His cicchakti which acts, as it were, as a limiting adjunct (upādhi) which are nothing but laya, bhoga and adhikāra: Ratnatraya, 180-181.
3. For Sadāśiva as both *sakala* and *niṣkala* we have
स तया रमते नित्यं समुद्युक्तः सदाशिवः।
पञ्चमन्त्रतनुः श्रीमान् देवः सकलनिष्कलः॥ (Ratnatraya, 268)

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(sakala) due to His association with the *kalā* for performing creation, etc. [of the world] and He is without form *(niṣkala)* when not associated with the *adhikāramala*[1]. According to the Vātulāgama[2], Paraśiva is one, Sadāśiva is of five types and Īśvara is of twenty-five types.

Thus the *patitattva* has been explained by the [first] two sūtra-s.

Though in the Śaiva system the cicchakti itself is the proof [evidence] for the existence of Śiva, two types of inference, *kāryaliṅgaka* and *upadeśaliṅgaka*, are introduced in compliance with the maxim "the opponent should be taught in his own method".

The *kāryaliṅgakānumāna* is as follows: The universe under discussion is born of an agent because it is an effect like a pot. The agent whose existence is established by the above syllogism is unique and He is not like one amongst us.

The *upadeśaliṅgakānumāna* is as follows: The Veda is taught by an independent person because it consists of sentences like the Mahābhārata. Here also the very first narrator of the Veda is unique and He is not like the sages such as Vyāsa or Kapila. Thus far by the above two sūtra-s [the views of] Cārvāka, Bauddha, the Jaina, the Sāṃkhya and Pāñcarātra who deny the existence of Śiva and do not accept paraśiva as the Supreme Agent of creation of the entire phenomenal world are refuted. [2]

By the following two sūtra-s [beginning with] "because [of the cognition] of negation" the individual self *(paśutattva)* and the bondage *(pāśa)* which is its distinguishing attribute are going to be established.

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1. Sadāśiva is none other than Śiva in the state of *adhikāra*. (Aghoraśiva on *Ratnatraya*, 30a); also cf. *Ratnatraya* 27a.
2. शिवमेकं विजानीयात् सादाख्यं पञ्चधा भवेत्।
महेशं तु महासेन पञ्चविंशतिभेदकम्॥ (*Vātulaśuddhāgama*, i. 17)

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Because [of the cognition] of negation; of the
feeling of "mine"; of consciousness occurring [even]
when the sense organs cease functioning; of [the absence]
of experience in deep sleep and because of the
[existence of] knowership in the waking state there
exists aṇu, [the conscious self] in the body.(3)[1]

In the body endowed with the sense organs and the vital energy there exists the self *(aṇu)*[2]. This is the idea [expressed in the above sūtra]. The reasons thereof are adduced as follows beginning with "Because [of the cognition] of negation". Because of negation—because of the act of negating or because of the knowledge of negation. *'itiḥ'* meaning knowledge is derived from the verbal root *'iṇ'* with the addition of the particle *'ktin'*. In the very act of negation there exists somewhere someone who is the counter-correlate [of the thing negated] and who is beyond any relationship. In the same way when [the existence] of the self is denied in a dead body it means that the self must reside somewhere. That self, therefore, [for fear of] absurdity must reside in a body.

Due to the strong feeling of "mine". The word *mamatā* is derived by adding the suffix *tal* to *mama*. As there is the feeling of "mine"—my possession with regard to the physical body and the sense organs—there is the necessity of a counter-correlate [namely, the self] for the relation.

Because of the cognition of the cessation of the [function of] the sense organs. Due to the knowledge of the cessation of the sense organs. The knowledge that one's eye or ear or [the sense of] smell is lost or the knowledge of

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1. *Mṛgendrāgama*, vp. vi. 6 cd has a similar view.
2. The self is *paśu* because it is bound by the *pāśa*-s; since its power of action is limited it is called *aṇu* and not because it exists like an atom. (*Śrīkumāra on Tattvaprakāśa*, 5)

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possessing a sense organ to perceive does not arise by itself for an inanimate body. There is no other sense organ to perceive the cessation of the function of the sense organs. For the conscious and self-luminous self which illumines others the above-mentioned perception [of the cessation of the function of the sense organs] is very easy (natural). Hence the existence of a separate self. If the sense organs themselves were the self then the knowledge of their own cessation of function will not arise. Hence also the existence of a self separate from the sense organs.

The acceptance that consciousness arises in a living body by the mere combination of elements just as the quality of intoxication is produced by itself in the fermented molasses is also wrong. For, consciousness is not perceived outside the body even when there is the union of elements.

Because of the absence of experience [of pleasure of pain] in sleep. In deep sleep there is absence of sense-pleasure or pain. If the body were the self then there would be the experience of joy [for example,] for a person who sleeps hugging his beloved on a fine cushion. If the theory that the body itself is the self were accepted [then] the experience of pleasure in this case cannot be denied on the ground that there is no self other than the body to act as an instrument [for the experience]. If the self is [accepted to be] separate from the body [one can account for] the experience in the form "I have slept happily". [In deep sleep] there is no sense-pleasure, etc. due to the absence of the mind which aids [the sense organs to perceive their objects] perception. In the view that holds the self to be different from body the organs such as the eye, ear, etc. seen outwardly are not the sense organs.

Because of the knowership in the waking state: the same view is expressed in a positive way. Therefore there is the necessity to posit a self separate from the body, sense organs, etc. [3]

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It (the self) is even other than the mind, the internal organ, which [view] is explained in the following sūtra [beginning with] "the self".

The self though different from the internal organ is associated with it as the king is with the minister. Therefore [the self] exists in [all] the five states [of existence] with its power of consciousness and action restricted by *mala*. (4)[1]

By the impurity *(mala)* called *āṇava* its (the self's) own power of knowledge and action is restricted. Here, by the word *mala* even *māyā* and *karma* are also denoted. For, they also contribute in strengthening the restriction imposed on the self's [power of] knowledge and action. Such a self is different from the internal organs such as the mind, the intellect, the ego and *vidyā*. For, there is the sense of "mine" with regard to them [when one says] my mind, my intellect, my ego and my knowledge. Thus the self though separate from [the sense organs and the internal organs] but associated with them performs its activities just as the king [performs his activities] associated with his ministers.

In the waking state [the self] experiences [pleasure and pain] associated with the sense organs and the internal organs. In the dream [state] it enjoys [pleasure and pain] associated with the internal organs to the exclusion of the external sense organs. In deep sleep the self is dissociated from the intellect but is accompanied by the mind, the vital airs—the activators,—and the ego while in the fourth and the fifth states [the self is] completely aloof from all the sense organs and rests in the sleeping chamber and in the innermost recess as the king [rests] accompanied by his minister. The example of 'the king and the minister' is to drive home this point. Although restricted in knowledge and action due to *mala* the self, separate from the internal organ, exists in all the five states [waking, dream, etc.] as the king [exists] associated with his minister. This is the conclusion. By stating that "his power of knowledge and

1. For an echo of the same view vide *Tattvasaṃgraha*, 27.

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action are restricted by *mala*" even the [impurities] that obstruct, namely, *māyā, bindu* and *karma* are also indicated.

Mala is beginningless and it is like the outer cover of the paddy and other millets which can [also] be compared to the black coating [called *verdigris*] that settles down on the outer surface of copper; it is atomic; covers the power of knowledge and action [of the self] and is variously called dense mist, darkness, ignorance, etc.[1]

The self technically called *aṇu* is all-knowing like the Lord [Īśvara]. But his omniscience is covered, as it were, by something and hence does not shine in its full glory. That covering is nothing but *mala*[2]. It envelops by its power all knowledge and action of all the selves. It is not *māyā*. For, *māyā*, as the cause of *kāla, niyati, kalā,* etc., is a non-essential cause for the ignorance of the self[3]. This *mala* does

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1. *Mala* though unique possesses manifold powers and it is established as the cause of making the self dependent and enjoyer of the fruits of his actions.
   Cf. तस्मादेकः अनादिः विचित्रशक्तियुक्तः भोक्तृत्वपारतन्त्र्यादिप्रयोजको मलः सिद्धः। (*Saṃgrahabhāṣya*, 4)
2. Rāmakaṇṭha clearly states that mala is not nescience (*ajñāna*) but the cause of it.
   Cf. न ह्यज्ञानं मलः अपि त्वज्ञानहेतुः।
   ...आत्मनोऽनाद्युपरोधहेतुत्वादज्ञानहेतुः चक्षुष इव पटलादिर्मलो वाच्यः। (Rāmakaṇṭha *on Mokṣakārikā*, 50-51)
   विश्वस्य... कलादेर्मूलभूता उपादानभूता सा माया...। (*Śrīkumāra* on *Tattvaprakāśa* 19)
   According to the *Śivasūtra*, iii. 3, *māyā* is that state where the division of *kalā*, etc. has not taken place: कलादीनां तत्त्वानामविवेको माया।
   The fact that *māyā* is the material cause of the entire world, that it is the repository of the entire karma of the selves and that by its very nature engenders confusion is brought out by *Tattvaprakāśa*, 39.
   That *māyā* is common to all selves and is experienced by all is highlighted by Śrīkumāra on *Tattvaprakāśa*, 39:
   सर्वजन्तुशरीरेन्द्रियविषयात्मना परिणममाना सर्वपुरुषोपभोग्या माया...

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not get removed by *dīkṣā* at the time of liberation. For, if one self is freed from the hold of *mala* all other selves should also get freed at the same time. Actually only the power of *mala* with regard to a particular self gets eliminated or becomes impotent like poison which loses its power by the mantra-s. Thus the nature of *mala* [has been explained].

The power of concealing belongs to Īśvara. Although by nature it bestows grace on the self it is called the power of concealment since it resembles bondage and is figuratively [called] bondage.

Karma is twofold – *dharma* and *adharma* – and it belongs to mind. In the pure path *(śuddhādhvan)* it exists in the *puryaṣṭaka* which is made up of *bindu* and hence it is called pure *karma*. In the impure path *(aśuddhādhvan)* it exists in *kalā*, etc. that are derived from māyā and also in the impure *puryaṣṭaka*. It is also a bondage as it engenders the experience of pleasure and pain.

Māyā is impure, inert and is the material cause of the impure path[1]. As it envelops or veils [the self] through *kalā*, etc. it is also a bondage.

From *māyā* comes out *kāla* which is the basis for the usages like past, present and future. In the pure path *kāla* is pure and it is a derivative of *bindu*. Next, from *māyā*, *niyati* comes out. It is of the form of the fixed rule such as "the activities bear fruit only to him who performs them and not to others".

Then the *kalātattva* is born from *māyā*. It is that which reveals the power of action of the self. Next comes [from *māyā]* *vidyā* which manifests the power of knowledge of

1. *Māyā* is that where the entire world exists during the great deluge in a potential form to be re-created. Cf. *Vṛtti* of Nārāyaṇakaṇṭha on *Mṛgendrāgama*, vp. ii. 7.
He also cites the authority of Saurabheya ad.loc.:
शक्तिरूपेण कार्याणि तल्लीनानि महाक्षये।
विकृतौ व्यक्तिमायान्ति स्वकार्येण कलादिना॥

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the self. Then from *kalā* comes out *rāga* which manifests the power of desire [of the self] generating [in the self] the attachment towards objects and which is different from the essential quality of the mind.

The individual self covered with five vestures, namely, *kāla, niyati, kalā, vidyā* and *rāga* is known as *puruṣa*[1].

Next, from *māyā* and through kalā the prakṛti—matter—is created. From the latter the three qualities, *sattva, rajas* and *tamas* which are the causes respectively of pleasure, pain and delusion come out. Since these qualities are absolutely non-different from prakṛti they are also included under the name *prakṛti.*

From *prakñti* the intellect *[buddhi]*, also called *mahat,* that takes decisions is born. From the latter the eight bhāva-s [are born]. Of the eight bhāva-s the four—*dharma, jñāna, vairāgya* and *aiśvarya*—are sattva-based *(sāttvika); avairāgya* is rajas-based *(rājasa)* and *adharma, ajñāna* and *anaiśvarya* are tamas-based *(tāmasa).* The forty-two types of different mental modes are also born of *prakṛti* and hence partakes of the qualities of *sattva, rajas* and *tamas.*

Then from *buddhi* the principle of ego *[ahaṃkāra]* comprising *taijasa, vaikārika* and *bhūtādi* which are derived from sattva, rajas and tamas comes out. From the *taijasāhaṃkāra* the five sense organs, namely, ear, skin, eye,

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1. A clearer definition and the predicament of the bound self is given as follows: itself coloured by *rāga,* its object and limit (range ?) shown by vidya its power of knowledge and action opened a little by *kalā* and aided by the instruments such as the intellect the self that resides in the body (*pumān*) is intent only on enjoying the fruits (both good and bad) of his *karma* in the world composed of *tattva*-s beginning from *māyā* and ending with earth. Cf.

कलोद्दलितचैतन्यो विद्यादर्शितगोचरः।
रागेण रञ्जितश्चापि बुद्ध्यादिकरणैर्युतः॥
भुङ्क्ते तत्र स्थितान् भोगान् भोगैकरसिकः पुमान्॥
(*Parākhya* as quoted in *Siddhāntasūtravṛtti,* 5)

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tongue and nose as well as the mind [which is] the internal organ come out. From *vaikārikāhaṃkāra* the five organs of action, namely, speech, grasping, motion, evacuation and joy and the vital airs are created. From that *ahaṃkāra* called *bhūtādi,* the five *tanmātra-s*—the subtlest forms of the five elements—sound, touch, form, taste and smell are created. From the *tanmātra* of sound the element Ether comes out; from that of touch the Air; from that of form Fire; from that of taste Water and from the *tanmātra* of smell the element Earth comes out. For Ether sound is the only quality; for Air both sound and touch; for Fire sound, touch and form; for Water sound, touch, form and taste and for Earth sound, touch, form, taste and smell are the qualities. Thus on the whole thirty-one tattva-s-*kāla, niyati, kalā, vidyā, rāga, puruṣa, prakṛti, guṇa, buddhi, ahaṃkāra, citta,* five motor organs, five sense organs, five *tanmātra-s* and the five gross elements—are born.

In the *pṛthivītattva* existing in the *nivṛttikalā* there are 108 worlds; in the tattva-s beginning from water and ending with prakṛñti belonging to the *pratiṣṭhākalā* there are 56 worlds and in the tattva-s starting from *puruṣa* and ending with *kāla* belonging to the *vidyākalā* there are 27 worlds.

Māyā, composed of above-mentiond worlds and tattva-s and [which is] the material cause for the pure path, is called *mahāmāyā* or *bindu.* It is pure, non-inert, eternal and is of the form of subtle sound. From mahāmāyā five *kalā-s*—*śāntyatītā, śānti, vidyā, pratiṣṭhā* and *nivṛtti*—as well as *nāda, bindu,* letters and phonemes are born. From *bindu, śivatattva* comes out first. Where there are four worlds. After *śivatattva, śaktitattva* with eleven worlds comes out from *bindu.* Then the *sādākhyatattva* with a single world comes out. After *sādākhyatattva, īśvaratattva* with eight worlds comes out. Last comes the *śuddhavidyātattva* wherein there are nine worlds. This *mahāmāyā,* though conducive to the liberation of lower grade is not so for the final liberation and hence it is also

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included under bondage[1]. So far, by the two sūtra-s, five types of bondage, the category of *paśu*, the bound self along with bondage are explained. [4]

Now the objection that since the category of Pati activates the individual self He may also be subject to changes is refuted in the fifth sūtra [beginning with] "[the sense organs] perceive".

> **The sense organs perceive the objects with the help of the self and not by themselves and it [the self perceives] with [the help of] Śambhu. If, therefore, Śiva is [said to be] liable to change it is not so, [because] He leads the self as does the magnet the iron. (5)**

The sense organs empowered by the self perceive the objects like sound. But the self also is not by itself the activator; it [in its turn] is controlled by Śambhu.

If it is objected that since Śambhu activates the individual self He also will become subject to changes, we say no. [For] Śiva does not activate [the self] through the physical instruments. He does so by His mere wish[2]. In fact

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1. But according to *Tattvaprakāśa*, 17 and the *vṛtti* of Aghora thereon, *mahāmāyā*, because of the very reason of its being conducive to *aparamukti*, is not included under the category of *pāśa*. The same reason is adduced to prove that it is also a kind of *pāśa* in the *Śivajñānabodhopanyāsa*, 4.
   Cf. also तासां माहेश्वरी शक्तिः सर्वानुग्राहिका शिवा।
   धर्मानुवर्तनादेव पाश इत्युपचर्यते।। (*Mṛgendrāgama*, vp. vii. 11)
2. The *Pauṣkarāgama* passages are clear in defining the agency of Śiva which is just the Will that activates Bindu. In the case of the potter it is the direct activity.
   कर्तृत्वं द्विविधं विप्राः संकल्पात् करणादपि।
   न हि संकल्पमात्रेण कुलालैः क्रियते घटः।।
   शिवः संकल्पमात्रेण बिन्दुक्षोभकरः सदा।
   न व्यापारविशेषण येनायं विकृतो भवेत्।।
   (*Pauṣkarāgama, patipaṭala*, 27-28)

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[Śiva's activating the individual selves] is by His mere presence. Just as the magnet by its mere presence attracts [or activates] the iron so also does Śiva. [This way of] activating by mere presence will not entail subjection to modification. Thus the objection that Śiva becomes subject to modifications is refuted in the fifth sūtra. [5]

The existence of a separate self is a natural outcome of the necessity of a superintending agent for the sense organs; and the existence of Śiva is, [in its turn], a natural corollary of the necessity of one who superintends the individual self.

If by inference the existence of Śiva is proved [as in the above sūtra] then it will not help in establishing the all-powerful nature of Śiva. For, as Śiva is known only through inference, He would be an inert object. In the same way if the existence of the individual self also is [known] through inference that also would not lead to the establishment of an all-powerful God. For, the scriptures are the only means to know the existence of [such an] all-powerful God while the validity of the scriptures is established on the fact of their being the utterances of God. The validity [of the scriptures] will not arise at all if an all-powerful God is not accepted. Thus there will be [the fallacy of] interdependence between the scriptural validity and the existence of God. This is averted in the following sūtra [beginning with] "if the form of Śiva".

If [the form of Śiva] is not seen it will be non-existent and if seen it will be insentient. Wisemen know it to be realised as different [from these two types]. (6)

If the actual nature of Śiva and that of the individual self cannot be [directly] perceived then they become non-existent; if it becomes the object of the means of knowledge then the nature [of Śiva and the self] will be inert. For this objection it is replied as follows: Men of realization know

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the actual nature Śiva to be free from the above-mentioned fallacies and that it has to be realised in their innermost consciousness[1] which is a special mental state attained by the study of scriptures. There is no mutual dependence in this case [as pointed out above] since the validity of the scriptures is accepted by all great people. Those well-versed in the scriptures directly realise the nature of Śiva by their own personal experience aided by initiation, study of scriptures at the feet of a preceptor and by prolonged meditation culminating in the supreme mental state.

The crux of the sixth sūtra is that [Śiva] is neither a non-entity nor an inert object. He is knowable (realisable) [in one's own consciousness] and is self-luminous. [6]

Thus the existence of a conscious individual self as the knower of Śiva as well as the phenomenal universe is indirectly well established in the sūtra [beginning with] "there is no *acit*".

> **There is no *acit* in the presence of *cit* and these two [*cit* and *acit*] do not know each other. He who is the knower of [both] Śiva and the world is the self different from both. (7)**

The knower of the phenomenal universe and of Śiva is the conscious self who is different from both. As the knower of Śiva, the 'sat', the individual self is of the nature of 'sat'; [while] as the knower of the [objective] universe which is ultimately non-existent the self is 'asat'. In this way the self is simultaneously 'sadasat' and hence different from both Śiva as well as the phenomenal universe.[2]

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1. Though the meaning of the verbal root 'vid' is to know, here it is used in the sense of experiencing something that is pleasurable or otherwise. (*Saṃgrahabhāṣya*, vi)
2. The same idea is also expressed in a slightly different maner in the *Siddhāntasūtravṛtti*, 7.
   Cf. also *Civañāṉacittiyār*, (*cupakkam*), ii. 69 where the individual self is called *cidacit*.

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Objection: Let the inert matter itself be the knower of Śiva. Why [posit] a conscious self as the knower thereof?

Reply: "There is no *acit* in the presence of *cit*". In the presence of consciousness the inert matter does not know [Śiva] who is a mass of consciousness just as in the presence of light, darkness cannot exist (much less perceive it!).

Śiva also cannot objectively know the inert matter. For, only the sense organs know an object discursively which nature entirely belongs to them. The attribute of omniscience which Śiva possesses and which is of the form of guessing and negating is not relevant here. For, it [Śiva's knowledge] is not limited by time.

Objection: Let Śiva Himself be His knower. Why should the individual self be the knower of Him?

Reply: No. Here that type of knowledge which arises from the special mental states manifested by the study of scriptures is under discussion and that type of knowledge is not present in the nature of Śiva. Though self-luminous, His power of consciousness does not know itself. Therefore, as a logical consequence[1] the existence of a separate individual self as the knower of the objective world as well as of Śiva is [firmly] established.

In the presence of Śiva, the inert matter does not exist at all. Then how can it know Him? Those two—the inert matter and the conscious spirit[Śiva]—do not know each

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Probably this idea is a special one originating in the *Cittiyār*. There is no direct agamic support on this point. Sadyojyoti and other *Saiddhāntika*-s of the earlier period seem to be innocent of this view.

Śivāgra stresses the fact that the inert universe is powerless to create any change or confusion in Śiva and as such it can be taken to be nonexistent. According to him Śiva is like a magician who does not get confused by His own magical creation, namely, the world. He seems to be clearly influenced by the Advaita Vedanta views.. (*Saṃgrahabhāṣya*, 7)

1. For a similar view vide *Mṛgendrāgama*, vp. vi. 3ab.

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other. Therefore, as argued earlier and as a logical conclusion the knower of the objective world and of Śiva[1] should be established to be different from both. Such a conscious entity is none other than the individual self. Thus by the seventh sūtra also the existence of an individual self is proved as a logical conclusion to the above-mentioned arguments. [7]

Thus after elucidating the nature of the self in the state of *kevala* and *sakala* [the text] now proceeds to describe the individual self in its pure state in the following sūtra [beginning with] "having lived".

> **"Having lived with the hunters, namely the senses, you do not know yourself"—thus taught by the guru the blessed one non-different [from Śiva] attains to His state [feet] after abandoning them [the senses]. (8)**

After having been given one or many types of initiation such as *cākṣuṣī, spārśanī, mānasī, vaijñānikī, śāstradīkṣā, yogadīkṣā, hautrī,* which [latter] again is subdivided into *kriyāvatī* and *jñānavatī, sabījā* and *nirbījā, sadyonirvāṇadā, asadyonirvāṇadā, śivadharmiṇī* and *lokadharmiṇī, samaya* and *viśeṣa, nirvāṇadīkṣā* with *ṣaḍadhvaśodhana* by Śiva taking the form of the preceptor according to the intensity of the *śaktipāta,* and having been taught, "Oh my child! you, like the prince brought up by the wild hunters were nourished [all these years] by the sense organs and [hence] do not clearly know your real nature which is equal to Śiva, the Existence-Knowledge-Bliss absolute[2] " the individual self, like the prince, who,

1. Experiencing the world as the other through his mental modes during the state of bondage and experiencing Śiva as non different from himself in the highest pure state the self is different from both of them. (*Siddhāntasūtravṛtti,* 7)
2. A clear evidence of vedínta influence on contemporary śaivasiddhāntins is defining the realised self as Sat, Cit and Ānanda, impartite, non-dual.
[तव स्वरूपमखण्डाकारसच्चिदानन्दाद्वयपरिपूर्ण... (*ibid.* 8)]

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[after being taught his real identity by elders] severes his company with the wild hunters, abandons his slavery to the sense organs and experiencing his non-difference from Śiva dissociates from them with the firm mental state "I am Śiva" and thereby feels himself blessed and like the prince gaining back his kingship attains Śivahood. Śivahood is characterised by unlimited knowledge and power. Thus it is clear that he who realises Śiva attains *śivatva*. [Thus] it should be understood that by the eighth sūtra the pure state of the individual self is explained. [8]

In the ninth sūtra [beginning with] "[having realised the Lord in one's own self] through the vision of consciousness" the duty of the one that has attained the pure state is described.

> **Having realised the Lord in one's own self through the vision of consciousness, having abandoned the mirage of worldly existence and having attained the shade of Śiva's feet, the wise one should contemplate on the five [sacred] syllables. (9)**

The wise man having directly realised the Lord in his own self through the vision of pure consciousness and having fully crossed the mirage of phenomenal existence and having attained the cool shade, as it were, of the feet of Śiva or Śakti [who is non-different from Him] which is like a world without the scorching sun, that is, [in simple words] after securing the grace of Śiva, should meditate on the *pañcākṣarīmantra* [that is,] should meditate [in the form] "I am Śiva".

Although there is no absolute identity of the individual self with Śiva the power of *mala* [over the self] is restrained

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In the *saṃgrahabhāṣya*, Śivāgra interprets ananyo bodhitaḥ as "taught as non-different [from Śiva] and not as different [from Śiva]" For him this is not even superimposed intellectually.

[अनन्यो बोधित इति। अनन्यत्वाकारेण बोधितः न भेदाकारेण नापि बुद्धिपूर्वमारोपित इत्यर्थः। (Saṃrahabhāṣya, 8)]

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by meditating "I am Śiva" just as the power of poison is controlled by the imaginary identification of the sorceror with garuḍa through the mantra [which he chants].

The meditation on the meaning of the *pañcākṣarī-mantra* is as follows[1] : By the word "namaḥ" expressing humility the identification [of the individual self with Śiva] is intended. By the word Śiva, Śiva [is intended]. Thus the meaning of the *pañcākṣarīmantra* to be meditated is "I am Śiva"[2]. Thus by the ninth sūtra the duty of a person who has attained the pure state has been described. [9]

The same is well elaborated in the tenth sūtra [beginning with] "[the realised self that has attained] oneness with Śiva".

The realised self that has attained oneness with Śiva with his very existence dependent on Him and [thereby] untouched by *mala, māyā,* etc., is endowed with self-knowledge. (10)

He realises his identity with supreme Śiva; that is, he is conscious of his identity. The suffix 'kta' [in the word gataḥ] is added to the verbal root 'gaṃ' according to the grammatical rule "gatyarthe" and [thus the word gataḥ] also means knowledge.

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1. Here Nigamajñāna differs slightly from others. As a representative one may cite the explanation given by Śivāgra: The word *pañcākṣaraḥ* denotes its meaning which is Śiva for śi, śakti for vā, self for ya, bondages such as *mala* for ma and the remover of bondage for na. He also cites an Āgama passage:
तदुक्तमागमे-
मध्ये शिवस्ततः शक्तिः ततोऽस्यात्मेति हि स्मृतः।
तत्पूर्वो बन्धकः प्रोक्तः तत्पूर्वं तन्निवारकम्।। इति। (*Saṃgrahabhāṣya*, 9)
2. Interestingly for Śivāgra the entire process of meditation is "to meditate on Śiva as the remover of one's *mala*". (*ibid.*)

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Objection: Here, by identity (1) is that type of absolute identity between the moon and its reflection expressed in [such statements as] 'this is verily that' meant? (2) Or, is that type of identity found after the annulment of one of the terms as expressed in the statement 'That [which was previously perceived] as thief is a post' [meant?] (3) Or is that that type of identity expressed in the statement 'the ear-ring is gold' where the gold is identified with the ear-ring [which is] its own modification [meant?] (4) Or, is that type of identity caused due to inseparable concomitance as expressed in the statement 'blue-lily' [meant?] (5) Or, is that type of identity caused due to mutual transfer of qualities as existing between the [red hot] iron ball and fire [meant?] (6) Or, is that type of identity caused by inseparable close contact of pairs such as water and milk, ghee and milk, river water and the sea, salt and the [cooked] vegetable [wherein one cannot separate the two substances forming the pair meant?] (7) Or, is that type of identity caused due to beginningless contact as in oil and seasame [meant?] (8) Or, is that type of identity [effected by the mantra chanted] between the sorceror and garuḍa [for curing the poison] [meant?] (9) Or, is that type of identity caused due to the merging of one substance with another such as water [coming into contact] with hot metal [meant?] (10) Or, is that type of identity that arises due to the ritual joining of the dead spirit with the manes [meant?] (11) Or, is that type of identity as existing between two substances of which one is unmanifested as in the case of fire and the araṇī wood [from which it is churned meant?] (12) Or, is that type of identity as existing between the sunlight and the lamp where one overpowers the other [meant?] (13) Or, is that type of identity that is felt by the lover and the beloved when they experience pleasure [meant?] (14) Or, [finally], is that type of identity that prevails between two intimate friends caused by the intensity of friendship [meant?][1].

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1. Civañāṉacuvāmikaḷ (18th century, A. D.) in his elaborate commentary on *Civañāṉapōtam*,10 lists these 14 types of identity with minor variations.

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Reply: The first one among the above-mentioned fourteen types [of identity] is not meant here. For, to accept it is to fall in line with the *māyāvāda* view. If it [the *māyāvāda]* is said to be acceptable we say no. For, by accepting *māyāvāda* [one] goes contrary to the very teaching of the Āgama-s whose aim is to refute the theories of *māyāvāda.*

The second type [of identity] also is not meant here. For, sublation of either Śiva or the individual self is not acceptable [as it is absurd].

The third type [of identity is not meant here]. For, modification either in Śiva or in the individual self is not accepted[since both are pure consciousness].

Not even the fourth one [is meant here]. For, according to the śaiva canon there is no concomitant relationship between Śiva and the individual self.

The fifth type also is not meant here because in the *Śaivasiddhānta* philosophy transfer of one's quality to the other is not accepted.

The sixth type of identity is not acceptable. For, conjunction of two all-pervasive and actionless principles is illogical.

By the same argument the seventh type of identity also [is not meant] here. For, one may posit division in the impartite spirits [which is against the very basis of Śaiva philosophy].

Not even the eighth type [is accepted here]. For, in the case of imaginary identity [between the sorceror and Garuḍa] the identity is false [in the ultimate analysis]. [In the same way] if the identity [of Śiva and the individual self] is also taken to be imaginary then the very concept of identity becomes false and hence it cannot be the highest human aim. What is more, on the strength of the example of the sorceror and Garuḍa even the false identity of the self and the physical body will be a means for final

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liberation.

The ninth one is not at all meant here because according to the *Śaivasiddhānta* philosophy merging of either jīva or Śiva into the other is not acceptable.

The tenth type is not accepted. For, in the act of joining [as between the dead spirit and the manes] though similarity between the two entities is attained, identity of the two is not effected. Moreover joining of two eternally unrelated entities is impossible.

Not even the eleventh type is accepted. If identity is by manifestation then, just as the water that comes out by digging is identical with the ground and the fire that comes out after churning the wood is identical with the wood so also jīva's essential self-luminous aspect will be slightly diminished.

The twelfth type is also not meant here. Since Śiva and the jīva are on equal footing there is no question of one suppressing the other and thereby becoming one.

The thirteenth one is not possible because identity of two clearly different entities just due to the experience of pleasure is not logical and also because Śiva is eternally blissful, He cannot be without bliss at any given moment.

The fourteenth type of identity where the difference [as between two friends] is so clear is not at all accepted. Further Śiva who is always graceful towards the manifested universe cannot be graceless at any given moment of time.

Therefore [since all these fourteen types of identity are not applicable in the case of Śiva and the jīva] what is the correct definition of identy?

Reply: Absolute similarity between Śiva and the jīva as expressed in the statement "This jīva is verily Śiva" like the statement "the *gavaya* is verily the cow" is the [correct type of] identity [accepted by us][1].

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1. Śivāgra offers a slightly different conception of *aikya*. For him

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It should not be objected that if Śiva and the jīva are totally similar then it would amount to absolute identity. For, here, as expressed in the *Mataṅgāgama* passage, "This individual self shines like Śiva and he is verily Śiva when the [mortal] body is cast off" only that [much of] similarity [between Śiva and the jīva] arising out of manifestation of pure consciousness is meant.

Objection: If so, then, the released self being endowed with omnipotence, omniscience, etc. will start performing the five-acts [creation, etc. of Śiva] and hence there will be innumerable lords.

Reply: No. As proclaimed in the Āgama passages like,

"They do not perform creation etc., since, they are fully immersed in their own self", there is no question of the released selves performing the five acts.

It should not also be held that the released selves who are without power to perform the five acts are greater than Śiva [who is] the sole Agent of the five acts. For, though there is equality [between the released selves and Śiva] in the experience of supreme bliss the superiority of Śiva over other released selves lies in the act of concealment and bestowing grace. [For example], though there is equality with regard to the enjoyment of pleasures between a person with great wealth given by the king and the king himself, the king with his unlimited powers is definitely superior to all others.

Objection: If so then, like the king Śiva also will be tainted with grief, etc., arising due to His activities such as controlling the selves.

Reply: No. Śiva will not get associated with grief, etc. because He does [all these acts] as a sport without any strain

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it means non-difference tinged with difference comparable to that which exists between light and its source. For him non-difference is the same as qualified identity *(vaiśiṣṭya)* and not an absolute one. (Saṃgrahabhāṣya, 10)

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and just by His mere presence. For the question why Śiva should do these sportive acts at all we reply that it is only because of extreme mercy towards the living creatures[1].

It cannot be objected that Śiva is not merciful since He makes the individual selves tainted again who are already impure [because of *mala*] by making them to be reborn in the world. For, it is not a fault to combine an adventitious impurity in order to clean the already existing innate impurity, as, for example, the washerman is seen to soil the dirty clothes in cow-dung in order to clean them[2].

There cannot [also] be any doubt regarding the all-merciful nature of Śiva who wipes away completely the impurities of the selves by creating the universe wherein they experience [after being born] pain and pleasure and thereby exhaust all their *karma* by the consequence of which their impurities become ripe and by the power of *śaktipāta* get initiated [and by intense spiritual practices finally attain liberation].

It is not correct to suggest that let one among the released selves do these activities [of Śiva]. Because it is out of question for them who, after getting themselves released from the ocean of misery, namely, the phenomenal existence, are immersed, as it were, in the ocean of supreme bliss to perform once again the play of creation, etc.

One cannot also object that since Śiva is eternally immersed in the pure ocean of supreme bliss it is not appropriate for Him to perform the play of creation, etc. For, Śiva cannot be questioned for the activities of creation,

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1. Śiva has nothing to do than bestowing grace on His devotees.
शिवस्य परिपूर्णस्य परानुग्रमन्तरा।
न किंचिदपि कर्तव्यमिति साधु विनिश्चतम्।। *Śivapurāṇa, Vāyavīyasaṃhitā, pūrvabhāga*, 31.3)
2. The same idea is expressed in the *Kiraṇāgama* also.
यथा वस्त्रं सदोषत्वान्मलान्तःस्थं विशुद्धयति।
अशुद्धः पुद्ग लोऽप्येवं मायोदरगतोऽपि सन्।। (*Kiraṇāgama*, vp. ii. 9)

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etc., which He performs eternally. It is common knowledge that when a particular person doing a traditional job is dead another person endowed with qualification does the same job. In the case of Śiva, the omnipotent and all-pervasive [agent], there is no question of those evil powers which obstruct Him [from performing the activities of creation, etc.]

Therefore [on the strength of the aforesaid arguments] creatorship [of the phenomenal universe] belongs only to Śiva and not to [any] released self.

Therefore the similarity between Śiva and the released self in possessing pure consciousness is the meaning of oneness *[aikya]*[1].

Actually *aikya* is nothing but the beginningless and endless concomitant relation between Śiva and the jīva. A conjunction with a beginning as in the case of a jar and a piece of cloth is not possible between Śiva and jiva as both of them are all-pervasive. In the same way a beginningless conjunction as in the case of the husk and the rice is not [also] possible [between Śiva and the jīva]. Neither an inseparable concomitant relation with a beginning as between the cooked vegetables and salt, nor a beginningless concomitant relation as between the sesame and oil is possible [between Śiva and the jīva].

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1. For comparison one may note the concept of liberation held by the classical *śivasamavāda* school.
पाशानां... विच्छित्तिः सर्वज्ञत्वसर्वकर्तृत्व-अभिव्यक्तिश्चात्मनां मोक्षो... (commentary on *Mokṣakārikā*, 44-45)
The highest state of liberation is similarity with Śiva.
... परेह शिवसता] *Tattvasaṃgraha*, 51d)
Śivāgra on the other hand does not seem to have difficulty in interpreting *svānubhūti as śivānubhūti*. For, according to him, as the liberated self experiences identity with Śiva Śiva is denoted by sva in the compound *svānubhūti*. (*Saṃgrahabhāṣya*, 10)

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Only a beginningless and eternal concomitant relation as existing between Śiva and His Śakti is possible between Śiva and the jīva[1].

The following Āgama passages such as, "Being different and at the same time non-different by His pervasiveness", "As fragrance in the flower and as oil in the sesame He exists" are proofs for the existence of [such an] inseparable concomitant relation between Śiva and the jīva.

Moreover he who realises this oneness *[aikya]* also experiences his own innate bliss.

His [the realised self's] very existence dependent on Him—under the control of Śiva—and fully realising such a dependence, the śivayogin, the perfect and accomplished one, untainted by the impurities such as *mala* and *māyā* becomes a *jīvanmukata*—released—while—alive—and experiences his own inner bliss.

Some say that such a realised self enjoys the bliss of Śiva through his own power of consciousness. Others say that such a released—while— alive enjoys only the supreme bliss of Śiva *[śivānanda]*. Still others hold that as he is fully immersed in the ocean of pure bliss he experiences only his own undiminished bliss.

In truth the realised self enjoys the supreme bliss. Actually only the experience of one's own bliss and not *śivānanda* should be accepted in the case of the first realised self[2]. It is apt that Śiva, the ever pure, experiences the pure

1. In his commentary on verse 280, *cūttiram*, 8 of *Civañāṉacittiyār* Maṟaiñāṉacampantar states that the liberated self exists as identical in the prevasion of Śiva in which Śiva exists insepa-rable from them as an instance of inherence without beginning and end *(ādyantarahitasamavāya)*.
2. Maṟaiñāṉacampantar has composed a small tract in Tamil called *Paramōpatēcam* exclusively to prove this doctrine of experience of the self's own bliss in the state of liberation.

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bliss which is nothing but His Śakti. Also it is but apt that the jīva who has been released from the [bondage of] impurities enjoys that bliss which is his own śakti.

It should not be held that after release since the jīva is also pure like Śiva, he can have the experience of *śivānanda*. For it is not reasonable to say that a person who is already fully immersed in the ocean of eternal bliss also enjoys another type of bliss. Just as a woman's body cannot be enjoyed simultaneously by two persons so also *śivānanda* which is nothing but Śiva's Śakti cannot simultaneously be enjoyed by Śiva and the jīva.

One cannot say that the released self does not have the experience of [any] bliss at all. For, as evidenced by the *Kāmikāgama* (vidyāpāda)[1] passages such as,

"Though possessing omniscience and omni-agency like Śiva [the individual self] neither acts nor knows but gets confused like a child",

"When he is blessed by the merciful preceptor his innate śakti slowly manifests which is unlimited by time and space, undiminishing and unimpeded and knowing himself to be the possessor of such a śakti he [the released self] is delighted",

"When he, the unagitated gets himself immersed in the ocean of his own innate bliss that is liberation and that

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Also he seems to accept the *śivasamatā* viewpoint since he says that identity (*aikya*) is nothing but similarity between Śiva and the released self in the manner of possessing pure consciousness.

1. The first four verses occur in the *Kāmikāgama*, vp. 9th *paṭala*: IFP. T. 830.
Cf. Also
"Those who have attained to that state by the practice of *śaivayoga* they remain there till the end and go to the highest state after fully enjoying th bliss. They do not perform creation, etc. as they all remain in their own supreme status". (*Mṛgendrāgama*, Vp. xiii, 175, 176ab)

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is the highest state",

"Oh best among the twice-born! that state is to be sought after by the sages and the yogins. Those who have attained to that state through the practice of *śaivayoga* they also attain the highest state after getting the delight until the dissolution of the universe. Since they are fully established in their own self they do not perform the acts of creation, etc."

and the *Śivadharma* passage[1],

"Being fully established in his own self and pure he, [the released self] like Śiva, exists everywhere",

and in the same text,

"[the released self] is all-knowing, the highest, pure, established in himself and fully endowed with all limbs is the lord of all like Śiva",

and the *Śivadharmottara* passage[2],

"At the dissolution of the universe [the realised self] after abandoning his mortal body becoms fully established in his own self", and the *Brahmagītā* passage of the *Sūtasaṃhitā,*

"Always delighting in his own self the pure [realised] self merges with supreme during liberation which is nothing but his own pure innate blissful and conscious nature [shining forth] after the removal of the three impurities", there cannot be any dispute regarding the conscious and blissful nature of jīva like Śiva.

It should not be objected that although the jīva possesses his own bliss he only experiences śivānanda through his power just as the tongue, though having its own taste, only perceivs the taste of the objects [with which it comes into contact]. For, though in the case of the tongue,

1. *Śivadharma*, ch.12, verse 34 cd: IFP. T. 514.
2. *Śivadharmottara*, ch.10, verse 193 cd, IFP. T. 75.

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etc., its own taste, etc., are eternal and not perceived by them the innate bliss of the individual self, although hidden due to *mala*, is clearly experienced when the *mala* is removed and the pure śakti shines forth just as the pot when covered by the wall is not perceived but perceived when the wall is removed.

It is also not correct to say that since, on the strength of the passage,

"By the power in the form of rays, as it were, of the sun, namely, Śiva and by the vision in the form of pure cit the individual self, whose covering [due to impurities] has been removed, perceivs Śiva accompanied by His Śakti", which states that the released self, possessing like Śiva, the six-fold divine qualities such as omniscience, etc., perceives Śiva accompanied by His Śakti he can also have the experience of śivānanda. Because, in that case, the released self will also have the experience of the bliss of other released selves. It cannot be held that [experiencing the bliss of other selves] also is acceptable. For, then, [the released self] will experience the bliss [though limited] of those who are in transmigration. It is not correct to say that let [the experience of limited joy of the transmigratory selves] also be there. Then [in that case] there will be the experience of their grief also. Further in order to establish the omniscient nature of Śiva one has then to admit that Śiva experiences also the grief [of the transmigratory selves] which is absurd.

Objection: For the yogin, [the realised self], the omniscient one, though there is the experience of bliss it cannot be taken to be the experience of his ultimate human aim because only that can be his ultimate goal which is the direct experience of his own innate bliss.

Reply: Alas! then [in that case] even the experience of the bliss of Śiva which is not one's own cannot also be the ultimate aim of the realised selves which view is the same as ours.

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Objection: Just as the lover hugged by his beloved enjoys her bliss the released self realising his equality with Śiva and thus feeling, as it were, embraced by Him enjoys also śivānanda.

Reply: No. Because for the realised self there is no experience of śivānanda on account of his feeling closely embraced by Śiva but only the experience of his own innate bliss and for Śiva that of His own. [In the example cited] the lover does not experience the bliss of his beloved but only that of his own caused by her embrace. For the beloved also there is [only] the experience of her own bliss [due to the embrace] and not that of her lover since the joy in both the cases is different.

Objection: As the rivers that mingle with the sea lose their own individual identity so also the realised self merges with Śiva and hence completely loses his own bliss [and enjoys the bliss of Śiva].

Reply: True. But in the case of the river and the sea as the river is very much smaller in size than the sea the latter completely overpowers the former and therefore the river loses its individual identity after its merger with the sea whereas Śiva and the realised self are of equal greatness possessing equal qualities and hence there can be no question at all of either of them overpowering the other. Therefore how can the bliss of Śiva and the jīva not manifest during the liberated state? [It will certainly manifest.] In ordinary life also [we see that] the qualities of two equally great persons are clearly and individually perceived [when compared] while on the other hand when two persons of unequal greatness are compapred only the qualities of the greater one among the two are visible, those of the lesser one being overshadowed.

Objection: Now on the strength of the passages such as "Being different [from the individual selves] but non-different by [His power of] pervasion",

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"Like the oil in the sesame He exists [as the in-dweller in very being]" let there be the experience of his own bliss as well as that of Śiva for the liberated self who has realised his non-difference from Śiva.

Reply: No. Then [in that case] the liberated self will also have the experience of the bliss of other liberated selves as well since they are also non-different from Śiva. If that also is accepted then there will entail the eventuality of the experience [for the liberated self] of the grief of other selves in transmigration. Though there is pervasive relationship between the jīva [who has realised his identity with Śiva] and Śiva there is no mingling of or close union between them which is similar to the cases such as the young worm and the mud [where it lives], the tamarind fruit and its outer rind, the kuberākṣa fruit and the ash [wherein it is kept] and the lotus leaf and water [with which it is always in contact].

Further "Śiva is the Father and His Śakti is the Mother" "I am the Lord" these are the conclusions of many Āgamas. Therefore the experience of śivānanada which is nothing but His Śakti, the universal Mother, by the individual selves who are the sons of Śiva is prohibited. How can such an act be accepted by good people?

In such Āgama passages as[1] "She, the chaste and ever-pure [consort?] is the highest, subtle, all-pervasive eternal, without beginning or end and is figuratively called the form [of Śiva]" the Śakti of Śiva is described to be a chaste and pure [consort]. Therefore if the individual selves are said to experience the bliss of Śiva, His Śakti, then it will shatter the very concept of chastity.

Moreover the power of consciousness, action and bliss are not given to Śiva by anybody else [that is, those powers are innate to Śiva and are His very nature]. [On the other hand] these [powers of consciousness, action and bliss] are given by Śiva to the individual selves.

1. *Mataṅgapārameśvarāgama*, vp. iii. 2a, 3a

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[Witness the *Parākhya* passage],

"He whose lordship consists in [absolute] action and consciousness which are not given by anybody else is the Supreme Lord accompanied by [these] two śakti-s".

It is the conclusive opinion of the Āgama *(Mataṅga-pārameśvara, vidyāpāda,* iv, 58) that giving is nothing but one's own existence and it consists in consciousness and action. Therefore if the released self does not experience his own supreme power like Śiva then giving [revealing?] of those powers by Śiva goes unutilised. Moreover the released self who does not experience his own unlimited power but experiences other's power [for example, that of Śiva] becomes non-eternal, [that is, subject to destruction which is absurd]. Therefore, to conclude, although Śiva remains different [from the world and the self] He is non-different [from them] by Hiṣ pervasion and the experience of the bliss of Śiva never occurs for the released self but only that of his own inner bliss.

Objection: Since *mala* and *māyā* are eternal how can the all-pervasive self in the *jīvanmukta* state not remain in contact with them?

Reply: No. By the power of *dīkṣā* which influences the power of consciousness of the self *mala* and *māyā* are made powerless and non-operative and hence it is said that the individual self during *jīvanmukti* is not touched by *mala* and *māyā*.

Thus it should be understood that by the tenth sūtra the *jīvanmukti* state of the self who has reached the *śuddhāvasthā* is described. [10]

Now in the eleventh sūtra [beginning with] "for the two eyes" it is said that for the śivayogin though he has realised his self [in this very life] and thereby achieved his highest aim there remains bhakti—devotion to guru and the Āgama-s—to be undertaken throughout his life.

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For the eyes [and other sense organs] just as the self is the guide [so also] Śiva is the guide for the self. Therefore [one should] have supreme devotion towards [Śiva], his benefactor. (11)

Just as the self is the activating agent making the eyes see—here the eyes are mentioned only figuratively—stimulating the inner power of cognition of the sense organs which possess the power of perception, so also, Śiva is the [sole] agent making the self perceive by stimulating its innate ability of perception. Therefore because Śiva makes the self perceive it should have devotion towards Him, his benefactor. By bhakti is meant the worship [of Śiva] as well as the constant contemplation accompanied by love [and feeling].

Though for the *jīvanmukta*, the adept in *śivayoga*, the contemplation of Śiva accompanied by fervent devotion arises naturally even then final liberation occurs only when such a devotional contemplation is produced [and firmly established].

Thus by the eleventh sūtra it should be understood that devotion towards Śiva should be cultivated.

By the twelfth sūtra [beginning with] "for the sake of liberation" the actions to be performed by the jīvanmukta are delineated.

For the sake of liberation one should resort to the abode of Śiva and [take to] the habit of virtuous ones.

Thus should one know the established śaiva views in the *Śivajñānabodha*. (12)

The person of high intellect after the descent of śakti on him may approach worthy teachers and getting initiated and instructed in the highest truths may resort to the observance of *samayācāra* such as wearing the holy ashes and the *rudrākṣa* beads, causing to construct shrines of Śiva, worshipping the devotees of Śiva [and other activities] such as cleaning the temple of Śiva, sprinkling them with water,

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collecting flowers and other ingredients for worship in the temple, etc. [In other words] he should achieve Śiva's grace either by the relationship of master and servant or by that of father and son or by that between friends or by the relationship of teacher and pupil. That is to say, even without the practice of the *kriyā, caryā* and *yoga pāda-s* [as described in the Āgama-s] but solely by the fruit of holy deeds such as the worshipping the devotees of Śiva performed in previous lives and also aided by the constant practice of the *jñānapāda* [of the Āgama-s] the aspirant should earn the highest good.

By the four and a half verses beginning from "sthitvā" and ending with "śivālayam" the *śuddhāvasthā*—pure state [of the self]—is described and [also] 'the descent of grace' [of Śiva on the self] is explained.

Now by the second half of the twelfth sūtra the matter to be conveyed is summed up—thus one should know, etc. In the *Śivajñānabodha*—the essence of the *tantras*, the *śaiva* scripture through which the knowledge of Śiva is [imparted]—in that text called *Śivajñānabodha* know the settled doctrines, the conclusive arguments, with regard to the categories, namely, *Pati, Paśu* and *Pāśa* as enunciated in the *śaiva* scriptures in the way explained above. He who is purified by *śaktipāta* as described in the scriptures is the qualified person [for the study of this śāstra]. [12]

By the grace of Dakṣiṇāmūrti Nigamajñānadeśika has expounded the

Śivajñānabodhopanyāsa in beautiful words.

Thus ends the *Śivajñānabodhopanyāsa* composed by Nigamajñānadeśika residing at the *Vyāghrapura* for the pleasure of one Sundaranātha and for the [easy] grasp of novices [in the *śaiva* scriptures].

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सूत्रपादानुक्रमणिका

अदृश्यं चेदसद्भावो,	6.1
अन्यः सन् व्याप्तितोऽनन्यः,	2.1
अवस्थापञ्चकस्थोऽतो,	4.2
अस्ति कर्ता स हृत्वैतत्,	1.2
आत्मान्तःकरणादन्यो,	4.1
एवं विद्याच्छिवज्ञानबोधे,	12.2
करोति संसृतिं पुंसाम्,	2.2
चिद्वशात्मनि दृष्ट्वेशं,	9.1
तद्वकारी शिवश्चेन्न,	5.2
तस्मात् तस्मिन् परां भक्तिं,	11.2
दृशोर्दर्शयितेवात्मा,	11.1
नेतितो ममतोद्रेकात्	3.1
नाचिच्चित्सन्निधौ किन्तु,	7.1
प्रपञ्चशिवयोर्वेता यः	7.2
मलमायाद्यसंस्पृष्टो,	10.2
मुक्त्यै प्राप्य सतस्तेषां,	12.1
मुक्त्वैतान् गुरुणानन्यो,	8.2
लब्ध्वा शिवपदच्छायां,	9.2
विदन्त्यक्षाणि पुंसार्थान्,	5.1
शम्भोस्तद्व्यतिरेकेण,	6.2
शिवेनैक्यं गतः सिद्धः,	10.1
स्त्रीपुंनपुंसकदित्वात्,	1.1
स्थित्वा सहेन्द्रियव्याधैः,	8.1
स्वापे निर्भोगतो बोधे	3.2

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